

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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THE MEANS OF OBTAINING TRUTH.

THE SENSES.

The senses are the instruments by which we perceive external objects.

By the senses, we mean Seeing, Hearing, Tasting, Smelling and Feeling.

The existence of our senses cannot be proved. We have no means of conveying ideas but by language; and language is wholly derived from objects of sense. Therefore the objects of sense are necessarily involved in the premises of every argument; and cannot belong to the conclusion. We cannot construct a sentence in any language, without admitting the objects of sense. But in recognizing the objects of sense, we recognize the senses themselves. Therefore, the existence of the senses is an element in the premises of every argument; and cannot be made the conclusion. Hence the existence of the senses cannot be proved without assuming it in the proof.

But the existence of the senses is a fact which does not need proof; because,

1. We are conscious of their existence, and consciousness is more reliable than proof. Therefore the existence of the senses is more reliable than it would be if we could merely prove it.
2. The fact is necessarily admitted by all men; therefore proof would be gratuitous and superfluous.

RELIABLENESS OF THE SENSES.

All philosophers admit the existence of the senses, and also the reliability of their teachings, so far as ideas are concerned. No one denies that we have the idea of external objects; but that anything more than the idea exists, is a fact which, in the opinion of modern philosophers, requires proof. Hence much ingenious effort has been expended in trying to demonstrate this difficult problem.

If the existence of external objects requires proof, they must not be used until the proof is made; otherwise the point in dispute will be assumed. If philosophers attempt to prove that the earth exists, they must not have it to stand upon till they prove its existence. They must not have the air to breathe, food to eat, nor water to drink; otherwise they will assume the point in dispute, which is not allowable.

Yet all these things are necessarily recognized, before any process of proof can begin. Their existence is a necessary element in the subject of every proposition that can be formed in any language; and therefore cannot be the predicate. It is therefore absurd to try to prove this proposition; because the point to be proved is necessarily assumed in the premises.

Philosophers seem to think that if they can poke and drule for a time in the nursery—be fed and clothed—protected from danger—and be furnished with everything needful in the defenceless hours of infancy; if they can be sent to the primary school, and taught in the elements of learning—be sent to a grammar school, and be taught in their academical studies—can be sent to a university and supported there, till they acquire themselves with science, literature and arts; if they can assume all these as antecedents, they can then sit down and coolly demand proof that any such things ever existed.

Greater folly and absurdity could not be indulged.

How can a philosopher respect the commandment, "Honor thy father and thy mother," if he demands proof that they ever existed?

It may be said, perhaps, that philosophers may assume and employ the idea of external objects, without assuming the objects themselves. But they are not at liberty to use even the idea of these things. While making the proof, they are bound to have the *idea* of not having, and using external objects.

They must have the idea of not having had father, nor mother, nor home—of not having been fed and clothed—of not having been taught and guided through childhood and youth. They are bound to have the idea that external objects have not been used, while they were proving their existence.

It is obvious that the reliability of the senses cannot be proved; because the objects of sensation must be employed in making the proof. Therefore the point to be proved would necessarily be assumed in the subject or premises, and could not be made the predicate of a proposition.

But the existence of external objects is a proposition which does not demand proof, because,

1. It is a fact that all men admit. They cannot live a single hour, or minute, without admitting it; and, therefore, to attempt to prove it would be gratuitous.

2. The existence of things cannot be denied, because the very proposition which denied it would admit it.

We have now shown that the existence of external objects is necessarily admitted in the premises of every argument.

The words of all languages are the representatives of external objects;

Therefore a proposition which denied the existence of external objects, would admit the thing denied.

We have now seen that the existence of the external Universe cannot be proved, because it is always admitted, even when denied. We cannot formally admit the fact without involving a double admission; because the admission would be involved in both the premises and the conclusion.

It is therefore a proposition which cannot be proved nor disproved, admitted nor denied, received nor rejected.

It must be let alone as a truth antecedent to, and independent of reasoning.

It is a truth forever secure against the attacks of skepticism. It cannot be denied nor doubted without recognizing words, and consequently external objects. The objector cannot demand proof of any one else, because any one else would be an external object, the existence of which is the point to be proved.

There is no reason why this perplexing proposition should be any longer considered an open question. Any one who denies it, or demands proof of it, can instantly be convicted of inconsistency, by showing that he admits it.

If he demands proof of it, he admits it in two ways—

1. By using words derived from external objects.
2. By admitting the existence of a person external to himself to whom he is speaking.

The existence of the external world is a necessary antecedent to all reasoning. Without it, reasoning cannot begin.

Therefore the existence of the senses, and the reliability of their teaching, are—

1. Antecedent to reasoning.
2. Are necessarily admitted in all processes of reasoning.
3. Reasoning is void without them.
4. Men confide in them even though their reasoning should reject them.
5. They cannot be proved nor disproved, affirmed nor denied, doubted nor believed, admitted nor rejected by any form of logical reasoning, without assuming the point in dispute;
6. Therefore the senses are more reliable than anything that depends on proof.

REASONING.

Having shown that consciousness is antecedent to reasoning, and that reasoning cannot begin till the verity of consciousness is admitted, we now proceed to notice the nature and extent of reasoning.

The foundations of reasoning have ever been involved in vagueness and doubt. Philosophers have been aware that the starting points of their reasoning eluded the powers of logic, and baffled all attempts at demonstration. Writers of every school have felt this difficulty, and have long been striving to surmount it. Some, on finding that they could not demonstrate their first truths, have hesitated to

"Trust in everything or doubt of all."

Others have attempted to prove them, and after committing themselves to the necessity of proving them, have failed, and then assumed them in violation of their own admission.

The attempt has been made to shun the difficulty by rejecting substantial forms, and denying the existence of every thing except ideas; but this does not remove the obstacles from our path. There is quite as much difficulty in proving the existence of immaterial things, as material things. We can no more prove the existence of ideas, than we can the existence of material forms. Therefore we cannot reject the one without rejecting the other.

Reid has endeavored to surmount the obstacle by insisting on his rule of common sense; but he has asserted and denounced, where he should have reasoned. An opponent is entitled to a reason, rather than an odious epithet. He argues very properly, that first truths do not require proof; but he asserts this fact without proving it. If we cannot prove them, we can prove that they cannot and need not be proved.

Reid denounces as mad men, those who deny the evidence of their consciousness and sensation, and says they are fit subjects for an insane hospital. But most philosophers have tried to prove their first truths; and this fact implies the right to deny till the proof is made. If it is a mark of lunacy to deny, it is as much so to attempt to prove; and Reid's list of mad men becomes so large, that we should not find a hospital large enough to hold them. There are thousands of little neighborhood philosophers, who would think it an honor to be called even mad men, in the same category with John Locke, Des Cartes, and numerous others of like celebrity. May it not be better to try, by some skillful treatment, to restore these men to their reason again, by giving them a good reason for what we assert, rather than leave them in their insanity?

It is not sufficient for us to say that we cannot prove our first truths, and that we are not bound to do so. What we cannot do, perhaps some one else can, unless it is shown that these truths lie beyond the reach of human reasoning, and cannot be proved by any means. But Reid falls so far short of this, that he leaves them nearly as open as before. He says, "Such common principles seldom admit of direct proof." Now what are we to understand by the assertion, that they *seldom* admit of direct proof. Does he mean to say, that sometimes they do admit of direct proof; and at

other times they do not? And when he says they seldom admit of direct proof, does he mean to imply that they frequently admit of indirect proof? This leaves them in confusion and doubt. Is it true that these truths can be proved in any manner, directly or indirectly, seldom or frequently? They cannot.

And if we allow that these are facts so clearly self-evident as not to require proof, how are we to determine what kind of facts come within the meaning of elementary truths, and how many? We need some rule to determine, otherwise we may plead exemption when we should prove.

The youthful inquirer has had no standard by which to judge, and he has been led to believe that he is bound to prove everything.

The foundations of reasoning have not yet been fortified against the attacks of ingenious sophistry. Philosophers must hold themselves bound by more exact methods of investigation, or science can never inspire implicit confidence. Every fact known to man may now be disputed on the authority of science.

If we allege that we exist, we have the authority of great names to contend with. We can be reminded that Des Cartes has given his sanction to the necessity of proving the fact of personal existence; and his opinion may be fortified by hundreds of illustrious names. If we assert the existence of the external world, we must confront the powers of Berkeley, Locke, Hume, and a most proud array of learning and talent, allowing that this is a proposition which should be proved.

If we claim that some acts are morally right, and others wrong, we are told by a large and somewhat celebrated school of moralists, that all things are right, that all things are governed by the fixed and invariable laws of nature, and must be right and pure.

If we raise our voice against the appalling effects of vice, and urge the moral causes appropriate to destroy the effects of wrong doing, we may be told upon the very gravest authority, that it has not yet been shown that there is any such relation among things as cause and effect.

If we contend that "All men are created free and equal," we are told that "There is no institution more pleasing in the sight of Heaven than domestic slavery."

When we urge the exalted precepts of Jesus Christ as a rule of action, we are informed that it is not certain that any such being ever existed.

So we may pass through the whole range of literature, art, science, and indeed every fact yet known to man; and every particle may be disputed on the authority of science.

By science alone, man has never yet settled one fact. There is not yet one demonstrated truth on which any man can build a system of logic. Science has been erected without a foundation, and when held responsible by its own inductions, its deductions are unsound.

But is science necessarily so unreliable? Why has logic proved so inefficient? The difficulty seems to have arisen from a misconception of the true nature of reasoning. Philosophers have overlooked the fact that SOMETHING MUST BE KNOWN BEFORE ANYTHING CAN BE PROVED.

They have supposed that they could make logical proof more satisfactory than the facts from which their conclusions must be drawn.

Philosophy has been greatly misled by the false opinion that nothing is to be admitted without proof.

This sounds well in theory, and coincides with the popular, and even the learned idea of the true system of philosophy. It may seem absurd to allege that there are things more reliable than anything that depends on proof; but however startling it may be, we venture the assertion that proof is entirely subordinate to that from which it is derived.

This will be apparent when we consider that reasoning is to philosophy, what chemistry is to solids. It is a method of decomposition, by which things are reduced to their elements.

Reasoning is a species of intellectual chemistry. The art of decomposing thoughts, and reducing them to their elements, so as to ascertain the laws of their composition. Thoughts, like sensible bodies, have certain elements to which they may be reduced, and beyond the process of analysis cannot go. An element cannot be analyzed. We can no more analyze an element in metaphysics than in physics.

Simple must first exist, or compounds cannot exist. Therefore simple are necessary antecedents to compounds; and compounds cannot be antecedent to simples. The compounds must depend on the simples; and therefore the simples cannot depend on the compounds.

The compounds can have no properties not contained in the simples.

Since the simples exist antecedent to, and independent of, compounds, and since the compounds depend on the simples, it follows that the compounds cannot be admitted to exist, nor be in any way used without pre-supposing the simples.

All reasoning, therefore, pre-supposes the existence of these elementary principles from which reasoning is derived, and therefore reasoning cannot prove these elements. If they are not pre-supposed, the reasoning is void, and does not prove anything; and if they are pre-supposed as a necessary antecedent to the reasoning, they cannot be proved by that reasoning.

If A is before B, then B cannot, at the same time, be before A.

If A supports B, then B cannot, at the same time, support A.

If A depends on B, then B cannot, at the same time, depend on A.

If A proves the existence of B, then B cannot, at the same time, prove the existence of A.

If B cannot be proved without A, then A must be known before B can be proved.

If A must be known before B can be proved, then B cannot be employed in the proof of A.

These axioms show that those elementary ideas which are antecedent to, and which support reasoning, cannot be sustained or demonstrated by reasoning.

We can prove a thing only by reducing it to, or comparing it with something that is known.

Therefore, before the first thing can be proved, something must be known, or nothing could be thus reduced or compared.

Proof is something more simple than the thing proved. Therefore there must be something more simple than anything that can be proved. Hence the thing proved cannot be the plainest thing known, nor the first thing known.

We cannot reason without something from which to reason. A carpenter cannot build a house without principles to work from, tools to work with, and materials to work upon. Neither can a man reason without principles from which to reason, subjects on which to reason, and known facts with which to reason. Therefore known facts must be antecedent to reasoning, must sustain all reasoning, and therefore cannot be proved by reasoning.

These facts must be sufficiently ample to contain the elements of all that is afterward to be proved, because everything subsequently proved, must be regularly reduced from these as antecedents.

These antecedents must not be based on speculation, or all that flows from them will rest on speculation.

They must not depend on probability, or all that is drawn from them can be merely probable, and no fact could ever rise higher than probability. They must be known, or nothing drawn from them could ever be known, and no fact could arise to the standard of actual knowledge.

We have here laid down a basis for reasoning; and consequences so momentous depend on the elementary principles on which we build our superstructure, that every particle of the foundations should be rigidly inspected.

Should this basis be received, it must forever settle all the controversies about first truths.

If our main proposition is not true, that SOMETHING MUST BE KNOWN BEFORE ANYTHING CAN BE PROVED, then let the opposite be true, that something must be proved before anything can be known. Let us ascend the stream of time to its source, and take our stand at that period when the intellectual domain was as uncultivated as an unbroken forest, when no fact had been proved, and nothing of course was known. When man had not a single idea, or if he had any at all, they were unknown, and therefore untrue.

At this point, let us begin to reason. Having no known facts to begin with, we must begin with unknown facts; and we must put unknown facts enough together to make known facts.

Now the question naturally suggests itself, how many unknown facts will make one known thing? Probably about as many as it would take ciphers to make a unit. The thing is impossible.

Should we pass through a train of reasoning, using all the time unknown facts, and bring out a conclusion, that conclusion would be unknown. It is a rule in logic, that no part of the argument must be assumed; but in this case every part would be assumed, and therefore the proof would be worthless. Therefore it is obvious that nothing can be proved till we have known facts with which to make our first proof.

We may be asked if we do not assume something in saying that something must be known before anything can be proved.

But it must be recollected that something must not only be assumed but it must be known, or nothing can ever be found out by reasoning.

It must not only be considered probable, but it must be known beyond all doubt, probability or assumption.

Now one thing is no more assumed than another. If my consciousness tells me one thing, and my reasoning another thing, the one is no more assumed than the other; because both depend on the affirmations of consciousness.

Therefore it follows that all first or elementary ideas are known truths.

It now becomes important to know what is properly a first or elementary truth, and to this subject we now invite special attention.

FIRST TRUTHS.

A first truth is one that cannot be proved nor disproved on any other evidence than the simple affirmations of consciousness.* A first truth may be known by the following characteristics:—

1. In any attempt to prove the first truth, the conclusion will be assumed in the premises.
2. In any attempt to prove a first truth, its truthfulness becomes essential to the validity of the proof.

The difficulty of either proving or disproving a first truth, arises from the fact that man is finite. He cannot comprehend the whole chain of being; there must, somewhere, be a limit to his intelligence. It matters not how far back he may go; after he has traced the chain of cause and effect back to the last link within his comprehension, the next link further back must be out of sight. The last link which he can comprehend is a first truth, and the only reason why he cannot prove its truthfulness, is that the proof requires a knowledge of the link on which it depends, and that is out of sight. An impenetrable veil hides the immediate

antecedents and causes from our view, and ignorance alone can prompt us to attempt impossibilities.

Were it possible for man to transcend his present limits, and explain the causes of what are at present first truths, he would still find himself in the same difficulties.

Wherever he stopped, his last truths would depend on something still farther back, and would be inexplicable. The last link would be incomprehensible. Its bare existence would be all that he could know about it. He could not explain the immediate causality of that existence; and he would still be perplexed and confounded with a set of first truths.

He would only have exchanged one set of difficulties for another, by resolving one set of first truths for another.

Therefore it is a philosophical necessity in the case, and it follows that all finite beings must have a set of first truths, which must ever triumph over all attempts to solve them.

Could we go back myriads of times farther than we can at present, the last facts would depend on something still farther back, and be forever cut off from our inspection—lying within the incomprehensible.

Therefore the doctrine of first truths is so far from being even doubtful, that there is a necessity in the case that there should be such a class of ideas.

He who has not reasoned back to a set of first truths, has not found a solid point on which he can rest the lever of intellectual power. He has not yet begun the business of reasoning; and he who has reasoned back so far, and still doubts, or demands proof of his first truths, has reasoned to no end.

His reasoning is without foundation, and his superstructure is a baseless edifice which stands in thin air, without substance enough even to determine its own fall.

Man is truly and emphatically a

"Distinguished link in being's endless chain,
Midway from nothing to the Deity."

We can neither go backward nor forward to the end.

If we go forward, we soon find ourselves involved in the same difficulties. The last link within our comprehension is the support of something still further on, which we cannot explain; and we have a set of last truths as difficult to be comprehended as our first truths.

Now it is just as reasonable to doubt our last as our first truths.

We have just as much reason to doubt all we know, because we cannot trace the chain of causation forward to all eternity, as we have to doubt because we cannot go back to the immediate causes of our first truths. Yet men never doubt what they know because they cannot go farther forward.

They believe as far as they can go, and are content to stop there. Why not then go back as far as we can, and be content to stop there?

EXTENT OF FIRST TRUTHS.

The great evils have resulted from the supremacy that has been given to intellect over the innate and subjective principles of our nature. There is something in man superior to mere intellect. Man has been mostly taught by intuition and sensation, and not by logic. It is not the result of logic that we know that we love, or fear, or hate. How do we derive the idea of any pure enjoyment? Certainly not by reasoning, but by the spontaneous emotions of the soul.

He who stands upon the shore of the majestic ocean and listens to its deep-toned thunders, or to the more subdued voice of its thousand-tongued minstrelsy, explores a world of thought and feeling variegated with sublimer scenery and sweeter prospects than logic ever dreamed of.

He who listens to the sweet strains of eloquence, or like a reed bending before the blast, stands yielding to the overpowering strokes of native oratory plied by the strong arm of genius, finds emotions spontaneously awakening within him, revealing a world unexplored by the votaries of logic.

Let the poet attempt to warm his genius into fertility at the fires of logic, and he will soon find the deep fountains, the gentle rills, and the flowery vales of his soul chilled to barrenness and decay. His Italy will be transported to Iceland. His Andes will become only a shapeless eminence three miles high, without form and void. Niagara Falls will be a convenient place for washing sheep, and the Alps a serious inconvenience in the way to Italy.

Should the painter draw his masterly creations from the simple power of logic, all their richness and beauty would be lost. Reasoning might construct a systematic and mechanical exterior; but the deep, native resources of the incomprehensible principle which resides where the footsteps of logic never reached, must breathe into the lifeless body the breath of life. Life must be breathed in, not reasoned in.

We might pursue this branch of our subject to any extent. It is a region full of instruction, and as far as philosophy is concerned, its rich mines are yet undiscovered. Indeed, it has been supposed that they must not be admitted into the foundations of philosophy.

We shall probably be told that poets, painters and musicians are poor logicians, and cannot be relied on for exact science. The converse is equally true that logicians are miserable poets, painters and musicians. The fault lies between them. Neither must be taken without the other. We should employ all the powers that God has given us; and

when the poet, the painter, and the master of song learn to think more, and the logician learns to feel more, the world will be much the better for the blending of the two.

* Although sensation conveys ideas to our consciousness, we cannot say that sensation reveals to us a first truth. Until the consciousness makes the affirmation, no idea is conceived by the mind. Consciousness is the only means of knowing.

The following letter was received by the gentleman to whom it is addressed, the next day after his lecture on "Spiritualism." It is so full of good sense and sound doctrine, that we have asked permission to publish it.

POUGHKEEPSIE, JUNE 22, 1854.

HON. N. P. TALLMADGE: My Dear Sir—I had the pleasure of listening to your remarks last evening, on the subject of "Spiritual Manifestations," and heartily coincided with your general views touching this very important, though greatly despised question.

For several years, my attention has been called to the consideration of the great topic of the future state, and the best and surest means of being fitted for its happy enjoyment.

From the Scriptures of Truth, by giving diligent heed to their exalted teachings, I learned, that one of the primary, and essential pre-requisites to a correct understanding of the Word, was, first, to establish a filial and positive influence with the Good or Holy Spirit; because, I was told in the written Word, that it alone, could "lead me into all truth." That such an intercourse could be established, I believed from the unequivocal declaration, that my Heavenly Father was more ready to open a correspondence of this nature with those who truly desired it, than earthly parents were to give bread to their hungry children. Perceiving that here was a promise of a most extraordinary magnitude, I complied at once with the only condition required on my own part, which was simply to "ask." The promise was faithfully fulfilled; and from that time to the present I have been instructed, led, admonished and blessed, by this glorious agency. I have witnessed a great many manifestations of the Spirit on various occasions and in divers manners; even long prior to the advent of what is known as the "Rochester Knockings;" and I have never for a moment doubted the fact of *Spiritual intercourse* between the two great armies, so to speak, in the flesh and out of the flesh.

The Bible testimony, serving to establish the truth of this theory, is both clear and explicit. Speaking of angelic messengers, the Bible plainly declares that they are "ministering Spirits, sent forth to minister to them who shall be heirs of salvation."

There has always been a disposition on the part of man to resist Spiritual influences. "As your fathers did, so do ye; ye do always resist the Holy Ghost." Paul, met on his way to Damascus, to destroy the believers in Jesus, by an overpowering manifestation, was saved from the commission of the great wickedness he was about to perpetrate, and when brought before Agrippa, and recounting what befel him on the way, he said, "Whereupon, O! king, I was not disobedient to the heavenly vision." Peter, after a remarkable manifestation had been three repeated before him, became satisfied of its heavenly origin, and, waiving his Jewish prejudices, went into the house of Cornelius, the Gentile Centurion, and preached Christ to the uncircumcised. The Spirit told Philip to go and join himself unto the Eunuch as he rode in his carriage, and doing so, the Eunuch was baptised. The Scriptures, as you justly and truly remarked, last evening, "are full of this teaching." But as it was said to the Jewish elders of old, so now may it be said to the great body of theological teachers, "Ye make void the Scriptures through your traditions." One fatal tradition, which serves greatly to impede the advancement of Spiritual knowledge, is, that "there were inspired men once, but there can be none now." As if God were not, as He avers, "the same yesterday, to-day and forever." Christ said, "He that believeth on me, the works that I do he shall do also; and greater works than these shall he do, because I go unto my Father."—Again, "At that day ye shall ask me nothing; but whatsoever ye shall ask the Father, in my name, that shall ye receive." "At that day I will show you plainly of the Father." "My Father loveth you, and will manifest Himself unto you." Shall any one presume to say that God shall manifest Himself to the believer in Christ, according to their peculiar ideas of propriety? which, I apprehend, would be no manifestation at all. Shall any one be permitted to be His counsellor?

But I only intended to write a short note of encouragement, bidding you God speed in the glorious work of Spiritual inquiry and investigation. We are directed to "dig for truth as for hid treasure," which certainly implies that it can only be found by an effort on our part commensurate with its value.

I hail the dawning of a better era, with heartfelt gratitude. "When the enemy shall come in as a flood, the Spirit of the Lord shall lift up a standard against him." There never was a time, I am certain, when the flood-gates of error and confusion, were thrown open more widely than now. There is no unity, no love, no fellowship of the Spirit, comparatively speaking, in the nominal church. We may well suppose that something ought to be done to arrest this flood of error and infidelity, sweeping over the world, and almost obliterating the true light of life and immortality. Verily the "perilous times," of which St. Paul speaks, have come. The church, so called, has a "form of godliness, but denies the power thereof." There is no power where the good Spirit is not manifest.

I pray that your efforts to elucidate a great and fundamental truth, may be signally blessed. When

the watchmen have all fallen asleep, or become like "dumb dogs," it is soul-cheering to know that "God will not leave Himself without a witness in the earth," but that He will raise up servants who will declare His name and power among the people.

Sincerely and truly yours.

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, AUGUST 12, 1854.

SPIRITUALISM IN PHILADELPHIA.

After the absence of some eight years, we landed in the "City of Brotherly Love" two weeks since to spend Sunday, if possible, in explaining the gospel of Spiritualism to the friends. We had not formed any conception as to the changes which eight years might develop, as Time is proverbial for working wonders; still we had a hope we should find some of our old acquaintances strong in the faith, *not* developing such changes in the opinions and creeds of men.

The city itself seems to have undergone little change—with here and there an exception, as we saw some fine buildings going up in Chestnut-st., and that part of the city. We were informed, however, that in Broad street and that vicinity, the city was growing fast. Indeed some expect, at the present rate of building, that Germantown will be a part of the city in a few years. We were sorry time was not at our disposal to see these modern improvements; for Philadelphia will ever live in our mind, as the "lovely" of the most marked and eventful years of our experience. Here we commenced our public ministry, and here we first knew the bitterness of doubt, the nothingness of intellectual pride on which *logic* had crucified our first love and faith.

Here we had suffered the penalty of such presumption until penitence and progress had worked out its own redemption. Here, too, we learned to look on life and Nature with a deeper meaning, and to trust God with a childlike faith—a faith as simple as the sources of knowledge, and as universal as the unity of Nature. The eight years past has done little but mould into symmetry this faith, with all its aspirations for good, and expand the sources of evidence which had given new life for doubt—and the consolations of hope, for the gloom of despair.

But to my friends in this city, what changes had come? Were they living, or had they gone to the Spirit-land? All in good time we found most of our old acquaintances had lived to see a new era dawn upon the world, and had grown into an active and positive faith. We found new friends, where the old ones had passed away, and the Spiritual family much larger than we expected. We found Dr. Mann active in helping the cause, to whom we are indebted for aid and information while in the city. On Sunday he spoke in Franklin Hall in Sixth street, morning and evening, to a good audience, considering that the "Harmonical Society" had adjourned during the warm weather, and many of the friends had left the city for the country.

From all we could learn, Spiritualism in Philadelphia is in the same state of development as in other places—viz. in a transition state. There has not been time enough for men to compare their convictions, hopes and desires; so that many are ignorant of what his brothers' and sisters' views are, and do not act the presumptive, after the orthodox mode, in asking what *may* be his conviction on this or that subject, because this *liberty* has been so much abused in the past, that the more thoughtful feel delicate at present in asking such questions. That there needs to be a comprehensive philosophy, at once scientific and religious, no one can doubt who compares notes with Spiritualists on the subject; and that it is the one thing needful all are free to acknowledge—since there seems to be no practical effort made to develop the enterprises which naturally belong to the unfolding of Spiritualism. We found many in favor of organization, while others were fearful of sectarianism. We saw, in fact, what we had good authority for believing—that the age of platforms and conventions are fast passing away, since any attempt to express by creed or formula the opinions or beliefs of men and women, who, believing in progress and wishing for truth, must seemingly interfere with that freedom, that should ever be the inspiration of the soul itself. Our claim to the friends of Philadelphia for sympathy rests on the *Law of Affinity*, which each one must harmonize for himself or herself, as there is no authority given under heaven whereby men and women can unite for any purpose, if it is not found in that. Philadelphia, however, will be a power in herself, as soon as the friends are centralized and harmonized on some practical issue. And it is possible that a large hall may be built during the Fall, as there is a strong desire to have meetings on Sunday and through the week if need be. They use now a good sized hall, but as it is not all they wish, it is natural they should have "just the thing" soon as possible. We saw at the meetings Prof. Blair of Philadelphia, whose conversion to Spiritualism has been so unexpected; and, though we did not harmonize with him in some of his expressions, we were not the less pleased in seeing him willing to do duty for Spiritualism. We can well comprehend, how he would make for himself a position in any department of knowledge, since he is evidently a man of great power in his own sphere, and only needs the youth and enthusiasm of other days to make him great in the universal sphere.

We also made the acquaintance of Drs. Childs, Foster and others, most of them being mediums. We were pleased to make the acquaintance of Miss Thomas, as one of the first developed mediums in the city. We hope to hear from these friends, when "the spirit moves."

In Kensington we found many kindly remembered friends, and were pleased to know that the little church in Phoenix street was owned and harmonized mostly by the friends of Spiritualism, as we were instrumental years ago in disturbing the Spiritual harmony of some, by our doubts and lack of "faith," we being somewhat free in our speculations. "The past is the past," however, and a future is left for all to grow wise "unto salvation," if they seek with the Spirit of truth and love.

Right glad we were to see brother Pritchard and his wife, as they were among our oldest friends and well-wishers—the more so as we had met in a Spiritual and actual faith after the "ups and downs and alterations" of eight years.

Our happiness was increased by our visit, and faith was developed, that so far as Philadelphia could, we would have her cooperation and sympathy—for which we pledge our best efforts for the cause and the progress of a Humanitarian Religion.

Some value a thing because it has long been believed; others, because it has never been believed.

TO THE READER.

This is the first of a series of letters we design to write to this Rev. gentleman, as he did Spiritualism the kind office of preaching against it, just before our visit to Sandy Hill and Glens Falls. The sermon came to us, so that in Sandy Hill and Glens Falls we had an opportunity of making some reflections of a general character on the sermon.

As there has been time for reflection since then, we now notice the subject to help the "sober second thought," and *mental* progress.

TO REV. MR. FENNELL, GLENS FALLS.

DEAR SIR: During my stay in Sandy Hill, I was informed of your late efforts to keep the people in the "bands of faith," according to the creed of John Calvin, which may or may not be a very meritorious event in your life; just as you may or may not be honest in the performance of all such duty. I use the word "honest," because that word to me is of marked significance; consecrated as it is by all the holy association that gather round the memories of the pure and good,—because it calls to mind the hero element that lived in the Spirits of men made perfect, and has been the watchword of the martyr-hero in all time. I use the word, because you and I will agree on its value as a sign of character, and help us to translate what would be otherwise dark in the page of history. Lastly I use the word, because an "honest man" to me, "is the noblest work of God." Simply because *honesty* is the only thing that truly can make *man*, man!!

The difference between man and the animal creation looked at from any other point of view, is simply a comparison of different degrees of *intelligence*, which may or may not be favorable to *man*, just as he is educated and developed; but the difference between the *human* and the *animal* world, is the difference of extremes, and cannot be comprehended, save by the mind that lives in the pure and happy consciousness of simple faith and *honest* effort. You will see, therefore, I attach a deep meaning to this culmination of manhood, for practically without it, man is but a "sounding brass and a tinkling cymbal." I do not assume, nor take it for granted, however, that you are not honest; nor do I believe that it is an impossibility for a man to be honest and serve as a clergyman. No; far from it. It was a narrow and selfish conception of the moral government of God to think so, and false to the facts of history, past and present.

It would seem, however, from the text of your sermon, that you were not inclined to extend your "charity" far outside of the church-door; since anything that works in opposition to your conception of "law and order," must be evil, the devil having such general power over the children of men.

The better to understand the true value of your position, we will read together the text, that there may be no mistake on my part: "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter, i. 5.

Were I in any doubt as to the importance you attach to the word "devil" in the text, your express declaration that "the devil in his own proper person, and by his innumerable agents, like a roaring lion walketh about, seeking whom he may devour," places all doubt at defiance, as it gives me the most positive evidence of your faith in the Spirit of evil. Yes! In a personal devil!! It is plain, moreover, in your belief, this same Spirit of evil has much to do with the affairs of earth, since "he rules over Popery," and "is the dragon," "the old serpent," "the devil who gives to the beast, his power, his seat and his great authority."

Of course under this state of affairs, it is but common *prudence* to "watch," as you very sagely remark, though "girded" ever so much, with "your armor on."

Here I can't help feeling what a state of exposure the Spiritualists must be in, if you, with your "armor on," are like to suffer "martyrdom" from "the old serpent," what is to be the fate and destiny of the unsuspecting man!! As you evidently think it possible for evil Spirits to be the "damned agents" in this modern issue on the Church, and in this way explain the phenomena of Spiritual manifestations, I hope you will have patience, while I attempt to get at a more minute detail of his personal peculiarities,—for although Lord Byron found "it somewhat difficult to make him talk like a clergyman upon all subjects,"—yet, I assure you his modern education has very much improved him, as he "now keeps within the bounds of Spiritual politeness."

I should say, however, before I pass to the Testament, that the priests in the Church of Rome consider you and Protestantism responsible for all the ills that the "devil" inflicts on the children of men. For fear you might doubt me, however, I will give you the editorial of the Eastern Whig, who is no "Spirit Rapper," but an orthodox believer. And these remarks you will be good enough to keep in mind, since you have in your argument identified the "devil" with "Popery," and made them "twin of one flesh." The Editor of the Whig has been complaining against the "Infidels," and the assumptions of the Vatican, and then remarks:—"But, whenever any humbug prevails to some extent in this or any other Protestant country, the Catholic church invariably seizes on it as an excellent opportunity to impose upon its credulous adherents, by contrasting it, or identifying it with our religion. Hence it is that they say the 'Spiritual-Rapping' mania is the natural effect of the Protestant faith. Hear what a Catholic writer in France, in giving his reasons in regard to this matter, says:—

"Eminent theologians explain why the devil has more liberty in the United States than in Europe, where the holy sacrifices of the mass are celebrated at vast distances apart, and where so many millions of men, descendants of Protestants, have no religion whatever, and are not even baptized. This rarity of the sacraments leaves the devil greater sway over men; he dares to come nearer the earth, not being driven afar by the frequent immolation of the divine victim, and he enters into communication with the human race by the mysterious means which God leaves open to him."

You will perceive by this extract, that when you make such remarks as you did in this sermon about Popery and the Devil being one, that you are doing the same and *only* the same that the most ignorant and stupid of the Vatican members can say and do say of you and your faith.

Contradiction explains nothing, and leaves the subject just where it was in the commencement; so we will, with your permission, look into the Testament and see if we cannot find a more rational and Scriptural conception for the term "devil," than that which associates itself in your mind, with the "proper person" of some power, little less than *infinite*. I know I undertake a thankless job for many, but you as an "honest man" will be glad to know there is a way of reconciliation, by which the Scriptures can be understood and God's ways vindicated to erring man. There are some men,

however, who have not the same faith in human nature, which it is my delight to cherish—men who think it no sin in saying many of the "clergy" love the incomprehensible rather than the sensible—the mystical rather than the plain sense that makes the mind grow strong—and intimate that were it not for the dogmas of Hell and the Devil, that most of the ministers' "occupations" would be gone, and therefore the members of the clerical profession will resist conviction, as "they love darkness rather than light," because their object is selfish. I know, too, many of your profession return the compliment and call such implication of *notice*, "total depravity," and other names, which again amounts to nothing, because it *explains* nothing. Contradiction is no argument, much less knowledge; so if we are to "reason together," let it be that we may understand. And surely you cannot be insensible to the necessity of harmonizing many of the dogmas of theology with the good sense of daily observation and experience. Take for instance this subject of a "personal devil."—Can you, as a *true* man, feel that you are doing justice to God and yourself by giving such conceptions to society as the Word of God? By establishing the conviction in the minds of men, that God has left the world in the good care and keeping of an omnipotent fiend? I use the word "omnipotent" advisedly, since *practically* "the devil" thus far has directed, not only the movements of society, but uses the economies of Nature for his policy and power.

This is the plain sense of your position, in common with the Rev. Charles Beecher's, in making Spiritualism the gospel and advent of evil Spirits, because you place in the power of *demons*, many of the best and most truthful of our age, to say nothing of the millions over whom its influence shall extend. *Humanity* should make you shudder, were *piety* "but a name," whenever such horrid conceptions of God's government came to mind,—whenever you think of the many agents of evil you find in the economy of God, and the little you see working for good. How can you reconcile these abortions of the mind, with the generous faith that springs forth in the song of human praise:—"He doeth all things well?" Rely on it, good Sir, there is something wrong in your theology,—bad in its influence and general relations.—But of that hereafter.

I wish to call your attention before I close, to the Gospel of Matthew, xii: 24, 25 inclusive. I select these passages because they are pertinent to the case, as the "devil" is the subject of remark, and Jesus the reasoner, and one such case is as good as a thousand. You will be kind enough to remember, therefore, it is not "carnal reason" but Jesus who is reasoning on the subject. And mark the conclusion:—"And if I by Beelzebub, cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." (vs. 27, 28.)

You will perceive I have placed marked emphasis on some of the words, that the sense may be the more obvious. Now this, if it prove any thing, proves, that whatever Jesus did *then* and *there*, was a common thing among the Jews, and could not be either miraculous or peculiar to him. Were it an object, I could quote you "authority" from the "schools of divinity," explaining the terms "devil," "Beelzebub," "Satan," &c., as they occur in the argument of Jesus, to be synonymous and convertible—which in *fact* may mean a *disease*, as we know that to be the common form the "devil" assumed in that age.

In elaboration of these remarks, I would call your attention to the explanation given by L. R. Paige in his Commentary on the New Testament, who thus concludes: "His (Jesus) argument then would be this: you pretend that the expulsion of demons is proof that I use the power of Beelzebub, but your own children accomplish similar effects by other means; does Beelzebub assist them? If no you have no reason to say he assists me. If this interpretation be correct, additional evidence is furnished that what the Jews regarded as possession by demons, was *truly* a disease, which, like other diseases, would sometimes yield to medical treatment."

From these reflections, and from the narrative itself, I see a practical and necessary duty for you to perform, as you take for granted that the "devil" is a *person*, and has at his command "innumerable agents" whose mission is evil and only evil; which is, that you give us some proof of the existence of a "personal devil," and that character he assumes when acting in "his own proper person," and how we are to know, when the terms "devil," demon, Beelzebub and Satan mean at one time a *disease*, and at others a *fiend*, who works for the misery of man and the destruction of God's moral and Spiritual government.

Of the need of such *information*, I think you can have no doubt when you call to mind some of our popular phraseology, which seems to have come into use from the general conviction that little was to be known of his "proper person" but that he was of the masculine gender, and by virtue of that, lives *now* in memory only a figure of speech, which is prefixed to everything good, bad or indifferent! In concluding this letter, I cannot but hope you will examine the subject of Spiritualism more in detail, and to help your observation and reflections, I will make some remarks each week, until I have examined that part of your sermon which has to do with Spirit manifestation and the progress of Spiritualism.

Believe me, Sir, the day has gone by, when reformers can be silenced by the magic of a word—be it devil, Satan, or any other, that in olden times held sway over the fears and imaginations of men. A new age and a new dispensation will call forth fresh beauties as a developed manhood puts on the whole armor of truth and justice, for the prayer of Jesus was one of faith, and not of *cant*; and "Thy kingdom come, Thy will be done on earth as it is done in Heaven," shall yet be the common desire of all nation.

Hoping you may enjoy health and a long life, that time may be yours in which you can study the wisdom of God, and harmonize the economies of His providences. I remain your friend for progress,

J. H. W. TOWNE.

P. S.—Should you feel prompted to make any explanation, you may be sure of a hearing through our columns.

COMMUNICATION RECEIVED.

We have received a communication from Andrew B. Smolnikar, of Illyria, in Pneumatology; Signs of the Times! A Great Debate, &c. &c., which on reading we find not only too long for publication, but too mystical for any purpose we can think of. As it is mostly personal, it would be best inserted in the introduction to the forth-coming pamphlet, of which we shall make note when we receive it. This brother has been working in his way for years to convince the American public of the necessity of Spiritual preparation, as society, government, and the world is about to undergo a

great change. There may be a variety of views as to the real value of his mission, but that he is honest in his efforts, there seems to be little doubt. It often happens, however, that *intensity* of feeling on any one thing, interferes with the healthy development of the mind, so that *patience* does not become *practical*, as hope grows enthusiastic—which is to be regretted by all friends of reform. How it is in this brother's case, we will know when he favors us with his pamphlet.

COURTESY AND WAR.

Life has so long been considered as a battle field, that to expect consistency in man or woman for any number of consecutive weeks, days or hours, is to expect "grapes of thorns and figs of thistles," since general experience among men teaches that all issues are "fair in love and war," and "consistency is a jewel." This conception of life has given authority for each and all to vent their ill feelings and spleen emotions on what they are pleased to call "poor human Nature;" for it happens by one of those very inconsistencies, that the speaker and present company is always excepted, and of course can't belong to "poor human Nature." The satirist and cynic, by the same license, have lived upon the slander of their fellows, since none are free from this partial development of life.

Civilization is full, not only of inconsistency, but *absurdity*. We have duelling and fighting, which seem to be, from their frequency, a part of the "order of the day," since it has its code of laws, rules and regulations from the court of honor, (?) whatever that may chance to be. Custom makes it necessary to send a man a challenge with all the delicacy of good breeding, address him as "dear sir," and assures him of "great respect," when in the note it has been strongly intimated that great harm *may* come to him from the interview—indeed, *he may* lose his life.

During the reign of Louis XV. of France, so common was duelling, that the slightest difference of opinion made it necessary to fight, in order to vindicate the point at issue. Every variety of character is found in the circles of antagonisms, and justified by every phase of inconsistency from absurdity to positive nonsense. The following extract from "Table Traits, with Something in Them," will explain the above remark:—

"One afternoon, as M. de Saint Foix was seated at his usual table, an officer of the king's body-guard entered, sat down, and ordered 'a cup of coffee, with milk, and a roll,' adding, 'It will serve me for a dinner!' At this Saint Foix remarked aloud, that 'a cup of coffee, with milk, and a roll, was a confoundedly poor dinner.' The officer remonstrated; Saint Foix reiterated his remark, and again and again declared that nothing the gallant officer could say to the contrary would convince him that a cup of coffee, with milk, and a roll, was not a confoundedly poor dinner. Thereupon a challenge was given and accepted, and the whole of the persons present adjourned as spectators of a fight which ended by Saint Foix receiving a wound in the arm. 'This is all very well,' said the wounded combatant; 'but I call you to witness, gentlemen, that I am *not* profoundly convinced that a cup of coffee, with milk, and a roll, is a confoundedly poor dinner.' 'Why so it is,' said the duke. 'Then I am not in the wrong,' remarked Saint Foix; 'and a cup of coffee—at these words the magistrate, delinquents and auditory burst into a roar of laughter, and the antagonists became good friends.'"

In society, if a man or woman commits some deed of blood for which life is the forfeit, they should attempt to destroy themselves, we have nurses, physicians and attendants to restore them to health, that we may have the *right* (I) of taking that life, because the law requires it. What a horrid mockery of everything like sense and humanity it is, to being a man to life only to hang him!

No phase of history, however, has so many inconsistencies and contradictions to harmonize as that which brings before the reader the warrior and the soldier; for while he by culture and education is often the gentleman *par excellence*, in practice of his profession and discharge of his duty, he is more animal than man.

The history of the world is full of example, teaching the one lesson on this subject, *inconsistency*! Still, multitudinous as are the facts on this subject, who has given an explanation satisfactory as to motive and necessity for such issues? Who has developed a philosophy of the mind, and explained the history of life, so that the *need* and *deed* are reconcilable with reason and Nature? We know of none without it can be found in the science of phrenology, for religion, while she professes to *ignore* war, has been and is an active agent in all kinds of barbarous deeds, and in most cases, the direct authority for such bloody issues.

Nevertheless, the emotions of religion are the last thing that come to the dying on the field of battle, to bless his last moments with hope and consolation.

That is instinctive and emotional feeling, *not* the developed and harmonized religion of Jesus; for he says, his "kingdom is not of this world; if my kingdom was of this world, then would my servants fight."

The question is up for discussion, however, and is fast doing its work; so that ere long we may have a philosophy and a religion alike practical and positive, the one to explain and the other to condemn all fighting as *animal* and brutish. The *hint* which Gibbon gives on the subject, it would be well to keep in mind, as it may help to explain some of the facts we meet with even in this age of light and practical wisdom, since men in deceiving themselves, too often deceive others also. Gibbon says: "Trajan was ambitious of fame, and as long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the throat of military glory will ever be the rise of the most exalted characters. The praises of Alexander, transmitted by a succession of poets and historians, had kindled a dangerous emulation in the mind of Trajan." And many a one before and since that time, has been swayed by just such motives. Our object was not to write on the "philosophy of evil," nor on the inconsistency of war, but to introduce the following article, which we take from the Daily Tribune of Saturday, August 5, which we think will be alike suggestive to the reader, as it has been and will be to the writer.

History is not wanting in examples of courtesy exhibited by champions in the hurly burly days of havoc, when all gentleness would seem swamped in fierce passions. Washington Irving remarks on the pleasing incident of a French cavalry officer about to cut down a foe at the battle of Waterloo, but discovering suddenly that his adversary's sword-arm was wounded, the Gaulish hero bowed low, asked pardon, and rode on to meet a horseman worthy of his mettle. So a British General badly wounded during the same fight, mentions a French traitor who lent him the most delicate assistance, his eau-de-vie flask included, and saluted him graciously, as he was obliged to press on, perhaps to

his own death. At the battle of Fontenoy, the British officers said to the French, "Fire first!" "Apres vous, Messieurs!" responded the polished enemy. "We borrowed tobacco and rum of one another across the lines when encamped, waiting over night, for an engagement," said an old Revolutionary soldier, speaking of the enemy. In evidence of the same humane feeling which we cannot stifle, take the following extract from a letter from a British seaman to his wife, now serving under Napier, and describing a skirmish:—

"Every man on board volunteered, so the captain picked a crew, and I was sent ashore with the marines. There were regular troops on the banks who fired on us as we pulled to land, but the broadsides of the —, what with shell and what with smoke, covered our landing. We dispersed at a few hundred yards' distance from the beach to keep the coast clear, while the boat's crew made prizes of the guns. The enemy had the advantage of the wood, and also knowing the country well, and a troop of them showed in advance. We were ordered to fire. I took steady aim, and fired on my man at about 60 yards. He fell like a stone. At the same time a broadside from the — went in among the trees, and the enemy disappeared, we could scarcely tell how. I felt as though I must go up to him to see whether he was dead or alive. He lay quite still, and I was more afraid of him lying so than when he stood facing me a few minutes before. It's a strange feeling to come over you all at once that you have killed a man. He had unbuttoned his jacket, and was pressing his hand over the front of his chest where the wound was. He breathed hard, and the blood poured from the wound, and then his face rolled over his mouth he took. His face was as white as death, and his eyes looked so big and bright as he turned them and stared at me—I shall never forget it. He was a fine young fellow not more than five and twenty. I went down on my knees beside him, and my breast was so full as though my own heart would burst. *He had a real English face, and did not look like an enemy.* What I felt I must tell you, for my life would have saved his, I believe should have given it. I laid his head on my knee, and he grasped hold of my hand and tried to speak, but his voice was gone. I could not tell a word he said, and every time he tried to speak the blood poured out so, I knew it would soon be over. I am not ashamed to say that I was worse than he, for he never shed a tear, and I couldn't help it. His eyes were closing when a gun was fired on the —, so I ordered him to be taken to the rear. He pointed to the beach where the boat was just pushing off with the guns which we had taken, and where our marines were waiting to man the second boat, and then he pointed to the wood where the enemy was concealed—poor fellow, he little thought how I had shot him down. I was wondering how I could leave him to die and no one near him, when he had a something like a convulsion for a moment, and then his face rolled over his mouth he took. His face was as white as death, and his eyes looked so big and bright as he turned them and stared at me—I shall never forget it. He was a fine young fellow not more than five and twenty. 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the communications in this forthcoming book possess a peculiar local interest, being, it is alleged, dictated by the Spirit of one whose name is well known in this community."

Poetry.

And Poetry, too, shall lend her aid,
Persuading as she sings,
Sustaining or your shamed earth
Sweet income from Her wings.

SPIRIT-INES FOR AN ALBUM.

NUMBER ONE.
Clad in robes of shining blue,
The angel-choir, obedient stand,
Presenting to thy latest view
The scenes of thought from Spirit-land.

Then turn, behold the angel-face,
In wisdom beaming from above,
The lineaments of beauty there
Marked clearly by the hand of love.

Rise up, be strong, the truth pursue,
And onward walk salvation's way;
To thy own self be ever true,
And thou shalt rise to Perfect Day.

NUMBER TWO.
The vain turnings of life are past,
And thou art doomed to death at last;
Where, O where, is thy home?
In fading lines upon thy tomb?

Ah, no; thy life has spoken thy deed,
In life's great book which thou must read;
In colors bright within thy heart,
Thyself and deeds thou canst not part.

Then go, my friend, thy book to fill,
With thoughts of love and heavenly will;
And thou shalt praise on earth and high,
And over the past soon come to give.

NUMBER THREE.
Come, when the soul is ripe for life,
Come, when the soul is free from strife,
And enter in
To joys which are immortal bliss,
Belonging not to mortal earth,
But rest of sin.

Come, when the heart is filled with gloom,
And Nature weeps her certain doom,
And heed the word;
Which speaks of soul-deep, happy joys,
Which every tongue in praise employs,
Unto the Lord.

Come, taste thy joys so full of love,
Which flow in mercy from above,
In streams so pure;
Then raise thy thoughts to Heaven's bright arch,
Where Spirit-stars their course of march,
And ever endure!

[For the Christian Spiritualist.]

SPIRIT-BONDS.

BY FRANCES C. MOTT.
Ever with me, ever near me,
Day by day my heart runs o'er
With the thought, though God has claimed thee,
Thou art with me evermore—

While the bell of even chime
That angel day is gone;
And I feel thy presence near me,
As I meet the coming dawn.

Where my daily duty calls me,
If I tread a solitary way,
Finding while the current deepens,
Many hearts to say my nay.

It is sweet to know beside me
Is a guardian angel still,
Bending o'er my little vessel
By an effort of the will.

Oh, how precious are these tokens,
And I turn, oh! God to thee;
Who has lightened thus my burdens—
Author of the joys that be.

Author of the great revelation,
That in mercy thou hast given,
Shedding light on my benighted
From the gates of Heaven.

Pouring balm the wounded Spirit,
Crushed beneath its heavy load,
Radiant with thy healing light,
Lighting up some drear abode.

Easing where disease hath stricken,
Bearing on the wings of air,
Ever to the fainting Spirit,
Solace for disease and care.

Shedding all around about them,
As the Spirit soars away,
Rays from out the inner portal—
Opening of divine day.

Be the truth for eye extended
To the weary and oppressed;
Comfort where disease hath stricken—
Make a place within each breast.

Scattering seed each hedge and highway,
By the river and the shore;
Reeking not till earth acknowledge
Spirit-bonds forevermore!

Schaghticoke, July, 1884.

[For the Christian Spiritualist.]

INEXPLICABILITY OF LOVE.

Proud Reason may boast of her God-like commission
To soar to the skies and encircle each sphere,
But she cannot explain the heart's gentle emotions,
The cause of a sigh, or a hope, or a fear.

She may talk of Dynamics and the laws of causation,
Attraction, repulsion and organic force,
Electric, magnetic, galvanic, cohesion,
And all the deep laws taught in learning's wide course.

But she cannot explain why the heart's currents quicken,
And the soul fills with joy at the sight of a friend;
Why the hours glide so fleetly, and the converse so sweetly,
And why we so chide the fast clock at the end.

The metaphysical may talk of subjectivity,
Necessity, liberty, reflective power,
But can explain the deep laws of affection,
Which transport to bliss, or our life blood devour?

We can meet in fervor, combat the whole phalanx of danger,
Intrepidly looking even death in the face;
But the glance of a maiden, the smile of an infant,
A wife's sweetest glance—a lover's embrace—

Unbind all our firmness, and fetter our being
In fates more relentless than those of the spheres;
These are angels of light shining full on our pathway,
Or roses concealing deep fountains of tears.

As our love, so our pain—joy disdains our fountain;
And thence we must drink all our pleasure or pain;
'Tis the food of Bethesda, and regeneration,
Or the fire-tramp of death, or the soul-damning stain.

O God, bless my love, for I must love or perish;
Recreate all the springs of affection within;
O teach me to love, as do unfallen beings,
Where love is unstained with the deep dyes of sin.

[For the Christian Spiritualist.]

NEW-YORK BAY BY MOONLIGHT.

The goddess of beauty comes here to preside
O'er these moon-dimmed ripples, this soft flowing tide,
Where the genius of Nature, and deep skill of art,
Have exchanged their stores, every charm to impart.

Where commerce unfolds her broad sails to the breeze,
Every sense to delight, every instinct to please;
The whole world paying tribute to riches and fame,
Respecting our rights, and revering our name.

Here once the wild savage played with his canoe,
And before him the wild bird confidently flew;
The air and the forest, the generous deer,
Replete with rich stores, too abundant to keep.

With lavish profusion obeying his call,
Confessing the red man as monarch of all;
Here the native young maidens, as free as the wave,
And as pure as the waters, delighted to lave.

The pleasant and deer, in their own native bowers,
Where the air was replete with the fragrance of flowers,
Companioning kept, unsuspecting of harm,
And the Indian girl's song gave no cause of alarm.

Here the Hudson rolls down in her glory of pride,
And the moon white mantle that covers the tide;
Here the red eye white mantle that covers the plain,
And the mountain streams seek their repose in the main.

QUESTIONS FOR THE CLERGY.

GEORGETOWN, D. C., Aug. 5, 1884.

DEAR BROTHER: Has the thought ever occurred to you how the whole body of old theologians are encamped on and occupy,—in relation to modern Spiritualism,—the very same ground, the very identical citadel, which they were all encamped against, and storming with all sorts of theological arms, the past century, which was then held by the disbelievers in ancient Spiritualism? What was the great argument of Hume in reference to the accounts of ancient manifestations of Spirit-power? "We know that men will lie, will falsify. But we have never known a man to rise from the dead. All experience is against that fact, while all experience is in favor of the fact that men are very often deceived and very often deceivers; therefore we cannot believe the fact that one rose from the dead." I have no doubt that Hume would have believed his own senses, if he had personally known of a case where one dead was raised to life again. All Christendom has been at war with that position of Hume as false and untenable in reference to wonderful things revealed in books written by no one knows whom or when, and showers upon him torrents of hard words and unkind invectives, while they themselves are now found assuming the very same ground against what is occurring every day around them. Certainly, most wonderful facts are testified to by Judge Edmonds, Mr. Simmons, Gov. Tallmadge, and thousands of persons all over our country; and now these very clergymen are found with Hume's great weapon in their pious hands, saying, "We cannot believe Judge Edmonds, Mr. Simmons, Gov. Tallmadge, and the thousands who report that they have witnessed these wonderful occurrences. We all know that the best minds are sometimes deceived, and still more that mankind will often lie and deceive. We cannot, by any possibility, believe these things to be so from anybody's say-so. When we see them ourselves, we will then believe with you, and not before." Well, dear brother, I admit this is very reasonable, if they would only be consistent. They call me crazy or imbecile, because I see reason to believe Judge Edmonds, Mr. Simmons and Gov. Tallmadge, and then turn round and call me an infidel if I do not believe a similar or more wonderful fact recorded by three or four totally unknown persons some eighteen hundred years ago. After this, what can they do with Hume, when they occupy his ground? Does not this old argument tell with a *fortiori* force against their present skeptical position? With what overwhelming force could one occupying Hume's position of skepticism in reference to old Spiritual facts, retort upon them their very strongest arguments against modern Spiritualism! "They won't and can't believe till they see." Very well. Only don't call Hume bad names, then, for saying the same thing. If your position is true, his is, *a fortiori*. If Hume had known of "automatic axioms," and the wonderful facts of modern psychology, as well as the knowledge of the fact that every man would falsify, and that all were liable to be imposed upon, he would have wielded the very weapon they are using now, and would have demolished all reliance in ancient Spiritualism. Nothing could have solved it but the very recurrence in our day of similar phenomena, which they are now siding with Hume and his followers in attacking. Christian ministers, think of this. What can you have to say, after your arguments against modern Spiritualism,—against Hume and all disbelievers in ancient miracles? What could you answer to an intelligent community? As I said above, if you cannot really believe in you see, and like Thomas, put your fingers in the holes in the side, and if that position is a proper and defensible one, why call Hume an infidel for saying the same thing and standing where you stand? Pray be a little consistent,—do not exhibit such stupidity of intellect or such virulence of heart. Let us no longer see Hume and the Christian ministers hand and glove with each other in common warfare against so-called "supernatural phenomena." If Hume and Thomas were wrong, perhaps you may be able to see that you are wrong. If they were right, you will of course have the decency to no longer call Hume an infidel. In my opinion, Paine was right in saying "a miracle can only be a miracle to him who sees it. If any other tells me of it, it is not a miracle to me, who have not witnessed it, but a mere question of faith in testimony, not in the miracle." It cannot be a question of miracle at all to him who has not witnessed it, but a mere question of known credibility. For myself, I do not believe any one could honestly and thoroughly believe in the occurrence of a miracle unless he had himself personally witnessed one. We naturally think all might possibly have been deluded in some way, except ourselves. For myself, I think Hume and Thomas acted from a right principle. Hume had no opportunity of seeing a miracle for himself. So he had to remain a skeptic. Thomas was more fortunate, and when he saw, he believed. The clergy are right not to believe without personal experience of these modern miracles (wonders). They are wrong because they will not investigate; they will not assemble with the disciples, like Thomas, and so have an opportunity to see; and, when invited and urged to thrust in their faithless hands, they refuse. They are not only thus wrong, but inconsistent in calling Hume an infidel and assuming themselves to be Christian believers. If they are right, much more was Hume right. If Hume was wrong, much more are they wrong. Yours, in love of the truth,

CHAS. H. CRAIG.

COMMUNICATION.

The following interesting and affectionate communication was given through a medium in Lowell, Mass., to a physician of this city, and forwarded by him in answer to a letter wherein feelings of regret were expressed that our Spirit friends could not more distinctly manifest themselves to our consciousness. The article is given for publication not for its philosophy, but as an evidence of the intimacy and fraternal feeling which exist between the inhabitants of this and the next sphere.

The questions alluded to in the commencement of the communication were upon a highly philosophical subject, which would have required a labored answer, and the medium at the time was suffering under physical indisposition, so as to cause a probability of her compliance with the request.

Your questions can be answered; but Franklin is not willing we should use the medium, because she is not able to work so hard, for it would take too much vitality from her system. To be able to answer your questions she would be obliged to follow us many thousand miles, and it would tire her very much, unless she had a companion to accompany her. She could travel with you and it would not injure her.

You must not think that we have forgotten you, or care not for your welfare. This is unjust. Could a mother forget? Could a father cease to love!

Have you suffered loss? Have we not sent you a companion, kind, beautiful, loving and good? Have you not been blessed? Has she not poured into your heart that healing balm to cure the smart? Can you think that you are forgotten? No, for in your bosom I rest. I am your little dove; you used to call me so. My name is Jane.

You loved too well to ever forget me! You can't forget me although the cold earth may have closed

over my form; I am ever with you in thought, and your soul is ever mingling with mine in the sweet harmony of angelic love. There are those, too, who are ever guiding and instructing you. There is a noble band who is with you always, instructing in this great work of reform which you have so disinterestedly taken upon you. We are aware you must suffer in a pecuniary point of view, as well as in many other ways. But you must remember that the time is short—*aye, very short!* It will not be long that you will need a covering for the body, nor food of an earthly nature. The change is coming—'tis almost here.

Now take courage, stand firm, and be calm. There is no other way, it must be so. You must bear the cross if you would wear the crown. And such a crown! Oh, could you see the beauty and richness of that far-off land! Could you but gaze upon your mansion there, you would not grow weary in well doing; although storms might come thick and fast, and the earth too might tremble at the enemies' rage, you would not fear.

You must not give us so much trouble; you must learn to trust us. Why do you doubt our ability to do? Have you lost all confidence in your God, your Maker? Why this doubting?—this fearing that you will be left to grow old in want and misery! You must not have such fears. There are enough that stand ready to help you, but not until you are in need of help. When that time comes you may rely upon us, we will never leave nor forsake you. You have done well—you shall be blessed.

You must not think too much of having a congenial companion to ever be with you in person. It is better for your present good that you should be alone. You can't understand this as we do;—at some future day you will have it explained.

Now, my dear husband, will you promise me that you will give me no more unhappiness by your doubting my ability to do, or willingness to act? I have never lost sight of you for a moment since you last gazed upon me. I have ever been with you and around, trying to comfort and counsel your afflictions. And when the storms were beating in at your windows, it was I who melted them away. How can you doubt me! You must not! I cannot have it so! You shall trust me—I will make you! Now be happy, and when I come again, I will give you some of my beautiful poetry.

You must remember that you have many dear friends in the form, they love you devotedly. You must not feel that there is no sunny spot; the little flowers you love will make your heaven so beautiful!

Oh, the fragrance of that lily, how it fills every room with its odor! 'Tis yours, and no power on earth can wrest it from you. 'Tis a rich treasure here and hereafter, and the little gems too that surround it. What a coronet for your brow! You cannot understand what a treasure has been given you! You will never know half its worth until you have worn its jewels; you can feel the light reflected from them, but you cannot see them. Do not feel that because you cannot wear them now you will lose them. The key was turned with a master's hand, the lock is safe! Fear not, I must go now, but only to nestle closer in your bosom!

JANE.

EXISTENCE OF A GOD PROVED FROM CAUSE AND EFFECT.

Men are naturally prompted to act for the accomplishment of some end. They are conscious that they can produce effects; and they cannot be made to act on the assumption that no consequences are involved in the nature of their actions.

Effort is the motto of the busy world. New enterprises, new hopes, and higher degrees of development perpetually stimulate to new efforts.

But all these result from the antecedent axiom, that there is such a relation among things as CAUSE AND EFFECT.

No man can deny the truthfulness of this axiom, but by virtue of its own authority. Should a man deny that there is any such thing as cause and effect, the object of doing so would be to produce an effect. Therefore the denial of cause and effect is the admission of it.

Should any man reason to the conclusion, that there is no such thing as cause and effect, he would still believe and act upon the consciousness of the fallacy of his own reasoning. He would not then be willing to drink deadly poison, expose himself to the loaded cannon, or in any way neglect the observance of the great laws of personal safety.

Could any one really disbelieve that there is any such thing as cause and effect, he would never try to do anything. He would never attempt to shun danger, or to seek safety, and would not attempt to accomplish his designs.

But all men do exert themselves to accomplish certain objects; therefore all men act on the relation of cause and effect; and admit the existence of such a relation of things.

Should any one admit the relation of cause and effect, the admission would be an attempt to produce an effect.

Should any one attempt to prove the existence of such a thing as cause and effect, his object in doing so, would be to produce an effect; therefore the very attempt to prove would antecedently assume the relation. It must, therefore, be admitted in the premises of the argument, and could not be brought into the conclusion.

Should any one attempt to disprove it, the attempt to disprove would be an attempt to produce an effect; therefore the act of attempting to disprove it, admits it.

Should any one deny it, the act of denying would be an attempt to produce an effect; and would be an admission of the fact.

Every attempt to reason on any subject, is an attempt to prove or discover something; but an attempt to prove or discover something is an attempt to adapt means to ends; or to employ causes to produce effects. Hence cause and effect is a necessary element in all reasoning.

Reasoning derives all its authority from cause and effect; which is firmly seated in our consciousness.

It is an element *in*, is antecedent *to*, and independent *of*, reasoning.

Physical, Intellectual and Moral Cause and Effect. Men pursue agriculture, manufactures, and commerce, in full assurance of physical cause and effect.

Discreet parents teach their children to read and write—acquire them with history to store their minds with facts; teach them mathematics to strengthen their reasoning powers, and philosophy to teach them the reason of things. But all this is done by virtue of intellectual cause and effect.

All good persons teach their children in the rules of uprightness and truth, in full assurance that there is such a thing as moral cause and effect.

We now perceive that,

1. All men are naturally prompted to act on the relation of cause and effect, and cannot act on any other.

2. No man can deny the relation of cause and effect, without first admitting it.

3. Should any one reason to the conclusion that there is no such thing as cause and effect, he would still believe and assume it.

4. No man can disbelieve that there is such a thing as cause and effect; because he cannot disbelieve contrary to his consciousness, which perpetually prompts him to act on the assumption of cause and effect.

5. No one can prove the existence of any such thing as cause and effect, without first admitting the point in dispute; and making that admission the foundation of the proof.

6. No person can admit the fact; because the admission would be intended to produce an effect; and it would presuppose the existence of such a relation of things as cause and effect; therefore the fact cannot even be admitted without a double admission.

7. Every attempt to reason on any subject, is an admission that there is such a thing as cause and effect.

8. It is an element in all reasoning; is antecedent to all reasoning; gives effect to reasoning; is therefore independent of reasoning; and can be neither admitted nor denied, proved nor disproved, by any logical process.

Therefore there is such a relation among things as cause and effect.

But there being such a thing as cause and effect, there must be an uncaused cause.

Every effect presupposes a cause.

A cause which was caused is but an effect; and must have had a cause; therefore every effect presupposes an uncaused cause.

A caused cause, or a secondary cause, was caused by something which existed before this caused cause. Therefore a caused cause is not the real cause; and we find no cause at all till we find a cause which was not caused.

Those who admit the relation of cause and effect, and yet deny an uncaused cause, would make up the universe out of effects alone without cause, and would have uncaused effects; which is absurd and ridiculous.

If A is caused by B, and B by C, then A and B are effects, and C is the cause of both A and B. Now if C was not caused it is an uncaused cause; but if it was caused, then it is an effect also, and we have not yet found any cause at all; and we can never find a cause until we find an uncaused cause.

We must admit an uncaused cause, or deny the relation of cause and effect.

But to deny the relation of cause and effect, is to produce an effect, which is the thing we wish to deny; therefore we cannot deny cause and effect, without admitting it.

What object can a man have in denying cause and effect, if he be not to produce an effect? If he hopes to effect nothing by it, he will not make the attempt. Therefore he who denies cause and effect, admits it; and he who admits cause and effect, admits an uncaused cause. Consequently the very denial of cause and effect, admits an uncaused cause.

An uncaused cause therefore is an antecedent idea, which cannot be denied without admitting it.

Indeed every action of our lives is an admission of an uncaused cause.

The argument may be resolved into the following:

1. Every act of our lives is designed to produce an effect, and is therefore an acknowledgment of the existence of cause and effect.

2. Every effect must have a cause.

3. A cause which had a cause, is only an effect.

4. Therefore an effect implies an uncaused cause.

5. And since every act acknowledges cause and effect, every act acknowledges an uncaused cause.

6. The denial of cause and effect, is an act which is intended to produce an effect, and therefore acknowledges cause and effect. Hence,

7. The denial of cause and effect, is an acknowledgment of an uncaused cause.

This uncaused cause must have been the cause of all things else, and must have been greater than all things else. It must have possessed intelligence, in order to produce intelligent results.

It must have possessed omniscience, to conceive the plan of the universe.

It must have possessed omnipotence, to execute such a plan.

It must have been all-seeing, to see in every part of the universe at the same time.

Indeed it must have been exactly what we mean when we speak of a God.

It could not have been matter, because matter includes the relation of cause and effect. And this uncaused cause could not have been thus composed. It could not have been either wholly or in part composed of effects. Matter also seems to be the passive object on which causation is exerted; therefore it cannot be the active agent which exerts that causation.

It cannot be both active and passive, with regard to the same action.

This antecedent cause must have caused matter, or matter could not have been so admirably adapted to the purposes of a great intelligent cause.

Therefore this uncaused cause was an all-powerful, all-wise, omnipresent intelligence; or an all-wise and omnipotent God; who is, and was, and will be, without beginning, without cause, without change, without decay, without end.

MEDIUMS AT OUR ROOMS.

We wish the friends of Spiritualism and the public to know that we design to have mediums at our Rooms, No. 553 Broadway, soon as the weather is so cooler. Miss C. Fox, the well-known medium, has been with us during the last month, and given, so far as we have heard, satisfaction. We have been present in a few circles, when persons evidently unacquainted with Spirit-manifestations, have commenced their questions, no doubt with every determination to be skeptical to the last. The methods adopted are as various as the characters of the questioners; but we know of none who have not been astonished by the promptness and general accuracy of the answers. Indeed, so marked is the wonder of some persons who for the first time have been in communication with some Spirit-friend, that nothing but good manners would prevent the snail escaping, since every one who knows anything about "test" mediums, has long since conceded that *intelligence*, and that often of a high order, is connected with the phenomena, whatever explanation may satisfy the reasoner as to its source. When, therefore, we hear questions asked, which with the speaker may be very original, but to those in attendance very common,—and when we hear the speaker say, "very singular," "how strange," "very remarkable," and many other such exclamations, because his or her name may have been spelled out, the age told, the name of a father or mother in the Spirit-land given, the town or city where such a one died, the how or when of the death, &c.,—it is only then we can fully com-

prehend the full measure of that skepticism which is so popular in our age.

It is a very instructive lesson to sit and see *doubt* give way as evidence develops conviction into conversion, for no language can express the calm and blissful quiet of the mind that lives in the hourly belief of Spirit-intercourse, whether such faith be of moral and abstract development, or of Spirit-manifestation.

The confinement incident to the formation of circles daily, and sitting six or more hours out of the twenty-four, makes it a physical duty to take time to recuperate the body, that the health may not suffer while the mind is growing Spiritual. Miss Fox has left for a few weeks for that purpose, and we hope she may enjoy every blessing like to develop both body and mind.

Soon as the proper kind of medium is found, the public shall be made acquainted with the fact, as we wish the subject to be kept before the mind, that the truth may be developed. The Rooms are free to all that come with a desire for truth, and a disposition to be respectful to the feelings of those forming the circle. We work for truth and progress, and ask all of like affinity to work with us.

Correspondence.

[The following communication was overlooked, or would have appeared before.]

BALTIMORE, SPA, July 26, 1884.

The idea prevails to a great extent that Spiritualists have certain rules of faith, or peculiar tenets. To be convinced that Spirits exist and hold intercourse with mortals, has no more to do with religious opinions than the discovery of the existence of a new island in the ocean and communication with its inhabitants. It is true that the intelligence which is believed to come from the Spirit-world, is doing much towards liberalizing the minds of men, and clearly aims at the elevation of the standard of truth, practical Christianity. It aims at tearing down the walls of partition, and different opinions have been made between man and his brother, and at showing that the most distant and remote of men are all united in one common bond of sympathy and action. We can scarcely believe in anything without some evidence, and that evidence must visit the reason or senses of every individual. There are no thinking minds that will fail to discover in Nature, the existence of Supreme Wisdom and goodness, and our own best interest in learning more and more of the laws of Nature, and harmonizing ourselves with them. It is very improper to suppose that any sentiment expressed by a Spiritualist, however conspicuous and influential, must be held as law, or that any one man is responsible for the thoughts of another. The fact whether Spirits do or do not communicate is not a matter either of faith, and therefore the edium that so many are trying to cast upon the subject, is as improper as to attempt to make disreputable the demonstration of a mathematical truth. With all the great and good men who have lived, and the destiny of man, has felt the uncertainty and doubt that have led him to submit to every variety of infliction on the part of his fellow-men, who has speculated upon his ignorance, and expressed him for his hope. Such great importance has been attached to a particular faith, by each of the many religions and sects, that the life and conduct has seemed but trifling, and in too many cases has been extended only to those who are faithful. Spiritualism seeks to do away with this false standard, and to extend sympathy as far as the race is extended. It seeks, by shedding more light upon the future, to enable us to appreciate and more properly to improve the present. It seeks and is able to pour into the soul a constant and abiding hope which carries it above the evils that surround our pathway, and by exercising the inner or Spiritual faculty of our nature, enables us to do the good that we wish to do, and to be the best of men, and the great part that he is to perform. It encourages and kindles within the soul such hopes and aspirations as will induce him to put forth a more properly directed effort for his own advancement, and show him the fallacy of any dependence, save that of individual merit. Christ and his principle will avail us nothing, unless we follow his example and practice his precepts. These are the bulwarks of man's redemption, and with these as our basis and our way, we will be able to help ourselves and for others. Acknowledging the utility of these principles, how many active agents have these new revelations sent forth into action, and with noble devotion and firm reliance upon God and his angels, are now pleading the cause of neglected humanity. But must we say it, they meet with violent opposition. The creeds and dogmas of men are not respected, their sacred rules and laws are broken, and hence they cry out against them. They seem unwilling that men should do good unless by their rules, and in the path in which they have failed. None have struggled harder to retard and shut out this Spiritual light than the Clergy, and none undergo a more fearful responsibility. They have wielded a mighty influence, and should have been the first and best prepared to receive these heavenly visitants, and to guide the wayward and their powers broken. They cannot much longer occupy their present position on this subject and be respected, much less enjoy reverence and honor. But, we wish to complain of no one, nor to imitate their revivings, but rejoice and give thanks that we can look up for wisdom, and hear the sweet cadence of angel-voices, and listen to messengers whose theme is love, and who would draw us up by his power, to feel the heavenly inspiration that flows from every flower, from every breeze, and from everything that God has made.

Yours, &c.

MILFORD, DEVER, ADAMS CO., OHIO, July 31, 1884.

EDITOR CHRISTIAN SPIRITUALIST: As Mr. J. Koons is about to send an extract taken from one of our Western papers, containing an account of the "remarkable manifestations" witnessed in the "Spirit-room" so often spoken of by the public press, I will now give you a condensed account of my experience for the last several months, and then let the account referred to be so like in substance, to what follows, that we devine one to be sufficient.—E.N.

After all are quietly seated in the room, and a few moments have elapsed, "the play" is opened by a powerful blow upon the table. And then the drums are beaten to manifest their readiness to commence the "performance." Mr. Koons strikes up a lively tune, and the Spirit friends in the room, and the Spirit friends in the room, are made to execute the most beautiful and sublime music ever heard. The drum, giving forth volume after volume of soul-stirring music; the tambourine sailing around over our heads, now and then gently touching or striking some, *seemingly to appeal to the lowest material sense to witness against fraud or deception.* At one time it struck me quite a severe blow upon my nose, and after that I was quite so anxious to *feel* its presence. The violin flying in all directions, with its strings in continued motion, filled with life itself from the touch of angel-fingers; the hand sending forth soft breathing strains of Spirit-music; and above all, and beyond all, you hear the voice of the SPIRIT! Language is too weak and poverty-stricken to portray the lofty and sublime expressions of thought and feeling which would break forth from the listener, as those rapturous and ecstatic notes of these heavenly instruments, and the soul would find leave this "mortal coil" and away to participate in those joyous and heavenly occupations.

By the aid of phosphorus, the Spirit showed us its hand, a human hand, and after circling around, as I reached out my own hand, it came and gently rubbed my fingers, when I clasped it, and with no possibility of being deceived, I *felt* it, and most emphatically felt, and saw the Spirit's hand, and a delicate and delicate lady's hand, and felt like silk velvet, as near as I can describe it.

I have seen a large drumstick fly about the room in all directions, and thought it seemed with the rapidity of lightning, still it would only pass the heads of the people, and dart around and under the table and seats of those present without disturbing anything in its erratic course. Hands are felt by various persons, and by some distinctive characteristic, they are recognized by individuals as belonging to near and dear friends in the Spirit-land.

These things, and some more marvelous still, are being daily witnessed at Mr. Koons' "Spirit-room," and at a similar one, some miles from here.

The most beautiful and elevated teachings are given by the Spirit through a trumpet, *spoken audibly*, and familiar conversation is carried on in the

Poetry.

[For the Christian Spiritualist.]
LOVE A DEFENSE OF VIRTUE.
When love defends the peace of the heart,
No foe can enter with seductive art,
No close her vigil, and so nice her care,
In vain the spoiler seeks to enter there.

Though beauty's charm with passion should conspire
To light the altar with unholy fire,
Love mocks the storm, nor trembles with the shock—
Though soft as zephyr, firm as flinty rock.

Pure as the flame which she kindles in the breast,
No ranking thorns disturb the peaceful rest;
The earth, the air, the heavens, are clothed in smiles,
When love chaunts sweet, and the hour beguiles.

Her thoughts are pure, her aims to Heaven allied;
To health and purity her footsteps guide;
He that forsakes her teachings, and her care,
Must seek to savage, or ferocious bear.

In loathsome moulds find a living grave,
Where serpents sting and demons madly rave;
Darkness and horror close upon the soul,
And billows freighted with destruction roll.

WHERE ARE THE DEAD?

Where are the mighty ones of ages past,
Who o'er the world their inspiration cast?
Whose memories still our spirits like a blast—
Where are the dead?

Where are the lofty minds of Greece? Where be
The men of Sparta and Thermopylae?
The conquerors whose spirit like a blast—
Where are the dead?

Where are Rome's founders? Where her chiefest son,
Before whose name the whole known world bowed down?
Whose conquering arm chased the retreating sun—
Where are the dead?

Where is Gaul's hero, who aspired to be
A second Cesar in his master's stead?
To whom earth's crowned ones, trembling, but the
Where are the dead?

Where is Columbus, the great daring chief,
Whose voice birth-giving freedom smiled?
The Western Star, bright, pure and undefiled?
Where are the dead?

Where are the sons of song, the soul-inspired,
The bard of Greece, whose music, of Heaven acquired,
Wild animation gave to his fire?
Where are the dead?

Greater than all—our earthly Sun enshrined,
Who is the King of kings? Where shall we find
The Swan of Avon—monarch of the mind,
Where are the dead?

With their frail bodies, did they wholly die,
Like the brute dead passing forever by?
Then wherefore was their intellect so high,
Where are the dead?

Why was it not confined to earthly sphere,
To earthly wants? If it must perish here,
Why did they languish for a bliss more dear,
Where are the dead?

If here they perished, in their being's term,
Here thought and aspiration had their term,
Why should a giant's strength possess a worm?
Where are the dead?

There are no dead! The forms, indeed, did die,
That ceased the external, but the soul is free;
'Tis but the outward covering is thrown by—
This is the dead!

The Spirit of the lost, of whom we sing,
Have perished not, but dwell in that bright king,
Changing an earthly for a heavenly Spring,
There are the dead!

MAGNETIC MAGIC.

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convolutions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, etc., etc.

Translated from the French of L. A. Cahagnet,
Author of the "Celestial Telegraph."

FOURTH DIALOGUE.

SUSPENSIONS.

JONX.—We have until now spoken about fascinations and magic mirrors; you have demonstrated to me how, ceaselessly occupied at craving to rise over his kind, man had not revealed before any means to obtain this object of his ardent ambition. Yet all his efforts till now did not produce any thing but a few phenomena of magnetism and physics. Could you not show me some more advanced stage of his progression?

ALBERT.—It is just what I was intending to do presently. I shall in consequence speak to you of suspensions and hanging. I join together these two kind of phenomena, because they are in reality one and the same fact, namely: the negation of the natural laws of gravitation. I do not promise to give you perfect definitions of these wonders—unexplained till now—and which perhaps shall remain for ever so. I shall only appreciate these facts at my own point of view, and I would advise you to do the same for your own account.

Man was not satisfied with proving to his brothers that he was superior to them; he was not satisfied with presenting to their admiration the most wonderful creations, and the knowledge of the past, present and future. No, that was not enough for his boundless ambition. He craved for something more mysterious still; he pretended in consequence that he was in communication with superior intelligences, invisible to their eye, and yet submitted to his own power. It is during this period, that he taught the cabalistic history of which I spoke to you in our last dialogue. With the assistance of these Spirits, he proved that he was able to obtain of them any thing he might wish. The consequence was that he soon became an exacting and haughty master, and claimed the most strict obedience until he might be able to render to Caesar what belonged to Caesar. I shall speak more fully about this subject when we shall treat of the compacts. By the same process of revelation which assisted his former researches, he established a direct communication with Spirits out of the flesh, who during their earthly life had cherished pursuits similar to his own. You read probably in my Celestial Telegraph, that after death the Spirits are not immediately freed from their terrestrial affections, but delight for a longer or shorter time, on the passions and sentiments they had cherished during their life-time.

1st. The following narration is taken from Bodin, *Demonologie des Sorciers*, 1580, p. 177:—"I recollect that in 1577, a wicked Spirit thunder-struck the city of Toulouse, fell himself with the thunder-bolts upon the house of Poudat, and threw stones all over the room. The stones were gathered in such a number, that they filled an immense tureen, which the landlady locked up, that the Spirit might not take the stones again, and throw them upon the floor. But the precaution was useless; the same Spirit soon brought other stones and scattered them all over the floor, as he had previously done. Yet, these stones did not injure any body. The President of the court, Mr. Tatamy, felt the desire to see, by himself, what this affair was, and went consequently to the said house. But scarcely had he entered the room, when the Spirit flung a stone which threw off his hat. The President had enough of this experiment, and hurried away. The house had thus been haunted for six days, when a member of the Parliament, Mr. John Morges, told me the story, and induced me to go and witness this mysterious spectacle. I went, and saw this very singular phenomenon. . . . The old histories are full of similar records, and of the facts performed by those stone-casting Spirits. William of Paris writes that in 1847 there was one of these Spirits in the parish of St. Paul, who broke every piece of furniture with stones, but yet never injured any person there."

2. Page 102, the same author says, that "Margaret Pagot having been put to death at Tonnerre, it was established by the trial that this woman was able to soar into the air, and that an immense number of people saw her flying upon a tree, or disappearing in the far off distance of the horizon."

3. Page 255, Bodin criticizes and condemns the opinion of John Wier, who attributed these wonderful phenomena to nervous and bilious diseases, as they are ascribed now to hallucination. Bodin confutes the arguments of Wier by the following quotation, which is recorded by John Wier himself:—"Why do we admit," says he, "that Simon the Magician, to whom Nero dedicated a statue, was really soaring into the air? Because it has been witnessed and recorded by an immense number of people who saw the fact." Now, I demand of my reader, how can Wier admit that Simon was really able to fly in the air, and yet pretend that our sorcerers are in a profound delusion, when they think they do the same thing? Is not this reasoning excessively inconsistent? Has Satan less power now-a-days, than he had at the time of Simon the Magician?"

4. John Wier himself tells us "that he saw in Germany a sorcerer who ascended to heaven in full day-light, in the presence of the whole population,—that one day his wife having taken hold of one of his legs, went off herself, and that the chambermaid, seizing her mistress too, did the same thing, and that all three remained for a long time thus, soaring in the air, to the amazement and delight of the spectators."

5, 6, 7. We read like stories about Hugues de Flury, whom a certain Count of Mascon took off into the air, exclaiming aloud:—"Help me, my friends!" and was never seen again. Does it not appear, from the Scripture itself, that Jesus Christ was taken off by Satan, and brought on the summit of a high mountain?

Bodin observes with perfect logic, that to admit a fact of this nature, it is to admit them all, or at least their possibility. I adopt Bodin's conclusion, and you will be of my opinion when you shall be acquainted with the long series of similar facts which I am to quote. You shall see at the same time that their concatenation has never been broken up until our days, and that the number of these facts, together with the respectability of the witnesses, render them as certain as any record you may select in the annals of history.

8, 9, 10, 11, 12, 13, 14, 15, 16. I should have begun at the beginning, since I had to quote this author—one of the most fecund about this order of facts. But I lost the notes I had taken from his books, and it is only at this moment I find them again. I shall, therefore, come a little back in my narrative. Bodin says, in the same work, page 99:—"We read in Philostrates, a Greek writer, that Apollonius of Thianne, was in a few hours transported from Ethiopia to Rome—a distance of no less than seven thousand miles in a straight line. He was another time transported from Rome to Corinth, and again from Smyrna to Ephesus. In 1261, the most famous sorcerer of this age, John Teutonic, a priest of Halberstadt, said three midnight masses at the same time,—the one at Halberstadt, the other at Mayenne, and the last at Cologne. Pythagoras was likewise transported through the air from Thury to Matopont. Various assures, too, that he knew several persons who were transported in one instant from one to another far distant region."

The following is an extract from page 100:—"We cannot deny the real transportation of our soul and body, by good or bad Spirits. We have the example of Hely and Innoce, who were taken away in their body. We have likewise the example of Habakuk, who was transported by the angel into the lions' den. If we rejected these suspensions, how could we explain many facts perfectly authenticated, as the voyage of Plutarch from Greu to Crotone in a few hours, and a hundred similar examples it would be too long to relate? Thomas Aquinas, Durand, Herve Bonaventure, and Gerard Odet, all admit the transportation of our bodies by Spirits."

17. We read in a book entitled "The Second of the Dog-days," written in 1660 by Simon Mayole, Bishop of Valours, in the chapter on the Nuns of Ventret, "That after having tortured these poor women in a thousand different ways, the bad Spirits often raised them six or seven feet from the ground, and then threw them down heavily. Some of these Nuns marched as if they had no feet, for these extremities were hanging like the strings of an untied bag. Speaking one day with Margaret, Countess of Bur, the Abbess felt that a piece of her leg was torn away; and the wound was in fact very deep, and of a blackish hue."

18. Speaking of a convent of St. Brigid, the same writer says, that, "As soon as she was in, she was possessed by the evil Spirit, dancing, raising and soaring in the air. The contagion rapidly spread among the other sisters, and there were great many victims of this terrible possession."

19. I shall subjoin some remarks of Delachambre upon these singular phenomena. He says, pp. 551 and 553 of his "System of the Soul," "That he shall answer the objections which are made against the suspension and transportation of the body," &c. "An angel or Spirit," says he, "can raise and support a man as long as he pleases, because the body does not act, and yields only to the communicated motion."

JONX.—Permit me to interrupt for an instant, your narration. Was not this Mr. Delachambre a distinguished savan, and the physician of the King of France?

ALBERT.—Yes, Mr. Delachambre wrote several treatises of great merit, and full of witty observations. I see with pleasure that you are interested by his argument.

JONX.—Though not unanswerable, I confess that it is rather specious.

ALBERT.—Bodin and all the other authorities I quoted, are not less recommendable by their learning and social position than Delachambre himself. You will see that the number of the distinguished men who were occupied with these questions, is very great indeed. But it would be too long and perhaps tedious to give a complete list of their names. I shall limit myself to some few of the most interesting facts recorded in their works.

20. "Triumph of the Holy Sacrament over the Demon at Laon, 1682." I extract the following story from page 150:—"My lord, the Bishop, willing to put as usual the eucharist on the possessed woman's lips, the devil prevented him from doing so, because he had taken once more possession of the poor creature. This evil Spirit took hold of the prelate's arm, and threw it off from the direction he was to administer the sacrament, and lifted at the same time the woman in such a manner, that she could scarcely be maintained by her guardians. The Bishop was very much affected by this spectacle, and the whole assembly stood in consternation."

21. "Notes on the Convolutions, which took place at the occasion of the public Crucifixion at

Fariens, 1788." The following fact is recorded p. 237:—"The great St. Peter of Nole assures us, that he saw with his own eyes, persons controlled by the evil Spirit, losing entirely their weight, and rising in the air, with their feet up and their heads down, &c. But the most extraordinary and holy part of the affair is, that the clothes, instead of following the laws of gravitation, and falling down upon their faces, stood fastened to their bodies, just as they might have done in a natural position."

22. "Collection of Letters on Witchcraft, Sorcery and Magic, in answer to the Letters of M. de St. Andre, &c. &c., by Boissier: 1731." The author proves, page 177, that Spirits have the power of transporting material bodies. After many arguments to ground his opinion, he quotes the authority of a great many persons who witnessed instances of this curious phenomenon.—"Jane Boulanger," says he, "testified before the court, that as she was milking her cows, she heard a great noise, and saw many persons soaring over her head, which frightened her very much."

23. Scoticus Couillard said, before the same court, that she saw a gentleman fall over a hedge, and recognized him among the culprits. The girl was not alone when she saw this down-fall. She was with the young lady of the house, who testified to the same thing.

24. Fleurie Sauvage saw a naked body falling on the other side of the square where she stood. Having approached this body, she recognized a man of her acquaintance, whose description she gave to the court.

25. Tailles Bellie saw a naked woman fall on the road, and recognized her likewise.

26. Stephen Couillard saw another naked woman fall by his side, and gave her name to the court. The same writer quotes a great many other witnesses, who saw the sorcerer's dancings and assemblies.

JONX.—Why, do you believe in these stories, my dear friend? What should we become, if these suspensions were true? I had already heard something about the rain of frogs, toads and falling stones, but I confess it is the first time I ever heard of a shower of human beings.

ALBERT.—Your ignorance is quite pardonable, for no one dares to speak of such things in a century as enlightened as this. To be a respectable and intelligent man, one must speak of railroads, stocks, exchange, and nothing else. No one believes in sorcerers but history, for she alone does not forget facts. In our age yesterday is nothing; it is past. To-day alone is everything. Reality does not exist for men, but only at the moment they perceive it. Out of that, all is doubt and uncertainty. The present only is true; and yet will not this present be to-morrow the past? You must know, my friend, that there has been an age wherein great nations and an immense number of people became impassioned for the question of the sorcerer's vigil. They had their groups, their schools, their teachers and disciples, their partisans and antagonists. What we do now upon a small number of persons, by means of magnetism, was then done on a large scale by means of narcotic ointments, the power of which has been great enough to send thousands of victims to the funeral pile, where many would now send the mesmerizers themselves. Hundreds of regular trials have been instituted; and thousands of respectable witnesses have testified to the truth of these facts, which have been paid with the lives of a still greater number of victims. If on one side there was passion, on the other there were devotedness and justice. Every one was proud to carry their heads upon the scaffold, instead of denying facts which were to them the most absolute evidence. But the suspension and conveyance of material bodies, is for us the principal question, and that to which we must confine our remarks. Are these phenomena true or false? If false, human justice has committed a permanent wrong for more than a century, and at the same time our race has been afflicted by one of the most awful diseases that ever existed. But I own that I cannot share this opinion. Facts so numerous as those cited, are not the result of an illusion. Fulfilled in the presence of multitudes, they remain facts for the records of history. But I am not at the end of my quotations. Let me continue.

JONX.—You spoke of a narcotic ointment; will you be so kind as to give me a recipe for it?

ALBERT.—I do not know anything more than what has been said, about the sorcerer's ointment; but it seems to me so contrary to good sense and humanity, that I would advise you not to use it. From the ingredients with which it is made up, you will see I am right in my judgment: Grease of a new born child, opium, hellebore, vervain, and some other substances which were picked up at the sorcerer's vigil. The whole must be thoroughly boiled, with an accompaniment of imprecations and blasphemies, in relation with the desired object.

In every process of sorcery, there is a method of proceeding, and theirs was about as follows. Their meetings were generally held in the country, or in small villages, rather than in large cities. The lords and curates of the place often presided over these assemblies; and however extraordinary may seem the fact, it is too well authenticated to be doubted by any means. As you may imagine, the intercourse was begun between persons of different sex. Debauchery has been too much indulged in every age. Wearied with his own wife (as is often the case at present) a lord would fix his choice upon the chambermaids and milk-women of the manor. With them he found the satisfaction of his desires and caprices, without any danger to his honor. Under the most trivial pretext, he inquired about the health of people who did not care about him, and advised them to rub themselves with a certain ointment, that would immediately relieve the ailment. Trusting in her lord's knowledge, one of the young girls applied the nostrum, and soon went into a magnetic sleep. Availing himself of this lethargic state, the criminal lord abused the poor child's innocence. Knowing that he could appear in any form before the somnambulist's eye, he presented himself as some person with whom the girl might have had sympathy. Being aware, also, that he could obtain from her, while asleep, any kind of revelation he wished, he generally inquired whether she had not been sensible of the love of some bondman of the village. On the poor child's confessing it, he then inquired about the obstacles which prevented their marriage, and settled them either by means of money, or his famous ointment. In the latter case, he gave a small quantity of it, with abundant praises about its virtues. The two young people were thus instantly thrown into each other's arms, and the consequence of the lord's debauchery was ascribed to the lover, often very happy in a deception of which he was not aware.

A no less infamous method was often employed by dissolute priests. Though perfectly similar in their objects, the consequence of their conduct was just the same. Nocturnal assemblies were then being held in some neighboring and isolated parts

of the forest. At the stroke of midnight, some were going there on foot, and awake; some others in a complete state of catalepsy; some carried through the air, either by their friendly Spirits, or by different superior power. There are writers of merit who assure us that these persons were conveyed to the vigil by small demons. Thousands of stories have been told about this subject; but all agree upon one point, viz: the material transportation of living bodies, and the particulars of these assemblies. The obscenities with which these stories abound, forbid my relating them to you. But I may tell you that these poor culprits generally mutually divulged their secrets, and revealed all the mysteries of these assemblies. No denial ever destroyed or weakened the deposition of the accused brother, which proves that this species of ecstasy was not a sensation of the soul insulated from the body, as is the case in the magnetic sleep. I do not myself doubt but that these assemblies took place in reality, and that entire villages went there in bones and flesh. Otherwise, how could all these people agree upon an accusation by which they were often charged with the most infamous crimes, and in consequence condemned to death? I should like to have you read the voluminous library in which are recorded all these facts. I am sure that your conviction would be the result of such investigation.

JONX.—I shall follow your advice, but in the meanwhile I would be very glad to make some experiments with the famous ointment you spoke of. Do you think that ecstasy can be excited by such means?

ALBERT.—Certainly I think so; but of course suppressing the grease of the new born child, prescribed by the formula, as well as the hellebore, which is too powerful a poison. I shall give you another recipe also, that will probably produce the desired effect. Put into three ounces of lard oil, an ounce of hemp flower, the same quantity of red poppy, and twenty-five grains of hashish; put the whole in a water bath upon the fire, and let it remain there for about two hours. Keep this pomatum in a clean earthen jar, and in a cool place, ready to be used. This ointment must be applied in the following strength: Before going to bed, you must rub the hind part of the ear with it, also the neck and axilla, and the great sympathetic nerve which extends towards the left side. The legs, and feet, and the joints of the arms, must afterwards be rubbed in the same way. I should not advise you to apply this ointment upon the solar plexus, or pit of the stomach, because it would excite too powerfully this organ, already stimulated enough by the friction on the great sympathetic nerve. When the application is over, the patient must go to bed and fix his mind upon the subject he wishes to have enlightened. The visions of the night will, in a great measure, be regulated by the previous concentration of the mind.

You must select the best quality of hashish, and avoid the spurious preparations which are often sold under this name. Besides the above ingredients, you might add to the pomatum a pinch of powdered litmus seed, and sift the whole preparation while still warm. This ointment is excellent for the gout and other rheumatic affections. It must be applied, in this case, by some person other than the patient, and after its application, this person must carefully wash his hands with acidulated and camphorated water.

Let me now resume my quotations, which you interrupted always.

27. "Critical History of Superstitious Practices," by Peter Lebrun, 2d edition, 1732, 1st vol., page 318. "Mr. Nicole," says the writer, "had a letter on this subject, which must be inserted here, not only because it is full of valuable principles, but also because it contains the relation of very curious facts: 'Let us abandon the hypothesis of Mr. Herfeld, which is too complicated, and take an other example; that, for instance, of sister Ser. I mean her translation to the air, before the whole nunnery. But if this fact was found false, it would injure the reputation of the community; if true, on the contrary, it would promote the interests of the church. How must we act between these fears and hopes. . . . We must examine carefully. . . . For we must not forget that extraordinary facts, which are not well established, are of no use, and which too easily be turned into ridicule. We cannot, therefore, take too much care in establishing these facts upon sound bases.'"

28. I recollect that I read in the life of a certain bare-footed Carmelite, called Father Dominique, that he had been taken off into the air, in the presence of the King of Spain and all his court; that it was enough to breathe upon his mind, to put it in motion, as may be done with a soap-bubble. . . . You must not imagine that the miracle of Sister Ser. . . . was not a wonderful one. Four persons who took hold of her when carried away, could not prevent her soaring into the air. Does not this fact prove the intervention of a superior power—be it God or Satan? . . . You may inquire, perhaps, about the good which may be derived from such miracles. It is not very easy to answer this question; the designs of God are unfathomable; but when we look upon certain people, when we consider the skepticism that corrupts the world, we understand the necessity of awaking the faith of the incredulous and stimulating that of the indifferent. These facts prove, at least, that there is a God and a hell; it is more than they believe."

JONX.—That is reasoning.

ALBERT.—It is reasoning as it has always been done. The most foolish reasoners are those who trust more in their own judgment. We shall now examine another kind of suspension, which is related by the same writer. There are hundreds of similar cases in the above-quoted book.

PROGRESSION.

BY E. F. HATCH, M. D.

Our intention in this article is to give a very brief and summary sketch of the progress of our race through the three prominent stages of development. And as it extends over a period of more than six thousand years, we shall only allude to some of the most prominent characteristics of the different epochs.

With undeviating regularity, a beautiful order is maintained in every department of Nature's progressive development. As the seed germinates and expands until it is unfolded into a beautiful flower, so is the physical world from chaos to an attractive and productive garden, and man from the most rude barbarism, or childhood of the race, to a harmonious and a God-like intelligence.

"The globe, in the first state in which the imagination can venture to consider it," says Sir H. Davy, "appears to have been a fluid mass, with an immense atmosphere revolving in space round the sun. By its cooling, a portion of its atmosphere was probably condensed into water, which occupied a part of its surface. In this state, no forms of life, such as now belong to our system, could have inhabited it. The crystalline rocks, or, as they are called by geologists, the primary rocks, which contain no vestiges of a former order of things, were the result of the first consolidation on

its surface. Upon the farther cooling, the water, which, more or less, had covered it, contracted; depositions took place; shell-fish and coral insects were created, and began their labors. Islands appeared in the midst of the ocean, raised from the deep by the productive energies of millions of zoophytes. These islands became covered with vegetables fitted to bear a high temperature, such as palms, and various species of plants, similar to those which now exist in the hottest parts of the world. The submarine rocks of these new formations of land became covered with aquatic vegetables, on which various species of shell-fish, and common fishes, found their nourishment. As the temperature of the globe became lower, species of the oviparous reptiles appear to have been created to inhabit it; and the turtle, crocodile, and various gigantic animals of the Sauri (lizard) kind seem to have haunted the bays and waters of the primitive lands. But in this state of things, there appears to have been no order of events similar to the present. Immense volcanic explosions seem to have taken place, accompanied by elevations and depressions of the surface of the globe, producing mountains, and causing new and extensive depositions from the primitive ocean. The remains of living beings, plants, fishes, birds, and oviparous reptiles, are found in the strata of rocks which are the monuments and evidence of these changes. When these revolutions became less frequent, and the globe became still more cooled, and inequalities of temperature were established by means of the mountain-chains, more perfect animals became the inhabitants, such as the mammoth, megalodon, megatherium, and gigantic hyena, many of which have become extinct. Five successive races of plants, and four successive races of animals, appear to have been created and swept away by the physical revolutions of the globe, before the system of things became so permanent as to fit the world for man. In none of these formations, whether called secondary, tertiary, or diluvial, have the fossil remains of man, or any of his works, been discovered. At last, man was created, since that period there has been little alteration in the physical circumstances of the globe."

If the physical history of the globe clearly indicates progression in an advancing series of changes, the civil history of man equally proclaims the march, although often vacillating and slow, of moral and intellectual improvement. If this statement is correct, the garden of Eden is before us, and not behind, and man is on the high-way from the most rude barbarism to that state of development when he will be prepared to cultivate the flowers of Reason and Social Harmony.

The first account which history gives us of man, is an overweening desire for the propagation of his species. The desire for progeny was his crowning ambition, without which the ends of life were thwarted, and he sustained a disreputable position among his cotemporaries. We behold the birth and genealogy of every individual preserved in the most sacred memory; and the fruitfulness of the female was her glory. Eve, Rebecca, Rachel, Tamar, Lot's daughters, all exulted in their maternity, and nearly every man and woman in the first two thousand years of the world's history lived for offspring mainly. Take from Biblical history all said about offspring during that period, and there is scarcely any thing remaining. True, this was what was the most needed in the infancy of the race, for the world must be populated before the other powers of our constitution could find scope for action, or incentive to effort. It was undoubtedly the preliminary step the most loudly demanded to give full scope for action to all of our other faculties.

At the expiration of some two thousand years, the war and rapine Spirit began to grow into a lively activity, and conquest became the ruling ambition of the world; not so much for the extension of dominions as the desire of military glory. The destructive powers became so vigorous, and cruelty was so much a characteristic of man's nature, that he might easily have been mistaken for an incarnation of an evil Spirit rather than as a child of God. As the name of Abraham was handed down to all subsequent generations as being the father of many nations, so are those of Nimrod, Cyrus, Semiramis, Alexander, Hector, Hannibal, &c., as specimens who were renowned for their deeds of cruelty and blood. Nearly all of the Jewish history is a history of lust, war and rapine, and received the universal sanction of the religious despotism. The passion of war has constantly diminished in its severity up to the present time,—the various inventions of destructive implements have kept the contending armies at a distance from each other, so that their contest has been more a matter of chance than when they fought face to face, cutting and hewing each other down in person; also the motive of war has changed from that of rapine and lust to the acquisition of dominion or liberty. We yet have much of the combative and destructive element in the ruling classes, who have not yet outgrown the period of passion into the higher elements of their constitution, and this fact is shown by the respect which is attached to the title of military chieftains. It has been said that governments are always behind the people, nevertheless they are regarded as a dangerous type of public sentiment. But we will find many laws remaining upon the statute, and many customs in vogue, long after they are outgrown by a majority of community. The foremost nations have so far outgrown the Spirit of war that its declaration, short of a most unprovoked interference, would receive almost universal censure. The progress of society will eventually cause this Spirit entirely to cease. It is a barbaric resort, and receives its sanction alone among the inharmonious and undeveloped classes.

About the sixteenth century a gradual revolution crept upon the world. The attention of mankind was withdrawn from the battle-field and turned upon commerce. A new political era was ushered in. The ambition was turned from war to acquisition—the soldier's conquest became the subjugation of the earth in agricultural pursuits—the officer's tent was exchanged for the palace, and it now became a universal contest for property. Ships of war became ships of commerce, and every sea and ocean was spotted all over with their unfurled sails, making the winds their servants for the transportation of their commodities with every nation. The ingenuity of man was brought in as a hand-maid to facilitate the means of wealth. Machinery is multiplying to an incalculable extent, and is at work in every city and village of the civilized world. "Chemistry and mechanical science have united their powers and achievements to the end that commercial instrumentalities, might help on the progressive tendencies of this wonderful era. And the surging billows of thought and aspiration, flowing up from the depths of all past times, and swelling mountains high as they approach the shores of the present, threaten to overwhelm and destroy all monarchy and unrighteous conservatism."

Man is yet under the reign of passion, but of a higher order than that which characterized any previous age. The unfolding of intellect, and the remembrance of benevolence, are shedding their influence throughout his character and intercourse. Humanity has been steadily ascending to the present stage of commercial, intellectual, moral and social activity; and as reason is supplanting pas-

sion, we have much to hope of the future. New discoveries of the principles of Nature are daily unfolding to man, which are too wonderful for his credulity, and he stands appalled before the magnificent scenes and the wonderful strides of the nineteenth century. Even before he has familiarized himself with one new development, another demands his attention, still more wonderful, until he beholds realities more wondrous and sublime than the tales and romances of oriental lands, or the ecstasies of the highest imagination.

Nevertheless, the great and all absorbing theme is yet money, and the perfection of physical sciences. This is necessary in order to lay the material foundation for the gratification of all the higher powers. But economists have never taught that the world is arranged on the principle of supremacy of the moral sentiments and intellect—that consequently, to render a man happy, his leading pursuits must be such as to gratify these powers,—and that his life will necessarily be miserable, if devoted entirely to the production of wealth. They have proceeded on the notion that the accumulation of wealth is the *summum bonum*; but all history testifies, that national happiness does not increase in proportion to national riches; and until they shall perceive and teach, that intelligence and morality are the foundation of all lasting prosperity, they will never interest the great body of mankind, nor give a valuable direction to their efforts.

Although it cannot be said that the ruling characteristic of this age is thought, nevertheless it is emphatically so in comparison to any previous one. Man is higher in the scale of morality, intellectuality and sociality than at any previous period of the world's history. In view of this fact, it is exceedingly ludicrous, as well as unphilosophical, to go back to the infancy of the race for the highest philosophy and most attractive morality. As the intellectual development of man has kept pace with the physical development of the world, it furnishes us with uncontrovertible testimony that the nineteenth century should produce minds, in every way superior to those of any previous age. This fact would be universally acknowledged, were it not that antiquity lends a charm which reverence magnifies into a reality. The noble characters which stood out as beacon lights in prominent contrast with the darkness of previous ages, give them a conspicuousness which the unreflective are almost sure to magnify into a superior development over those of the present time. And as we advance in development, the less distinction will we observe between the highest and purest minds, and those by whom they are surrounded. But were we to compare the brightest and lowest minds of the present age, we should find a contrast not less remarkable than between the dug-out canoe of the aborigines, and the best clipper, full rigged and manned, that adorns the ocean. The brightest and most harmonious members of the Anglo-Saxon race, compared with those of the Hotentot or Bushid, would not present a contrast less remarkable than that between Confucius or Christ, compared with the lowest of their cotemporaries.

I am stating a fact, and therefore am not responsible for its conclusions. It may bring upon me the appellation of "infidel," but I remember that infidelity is a no greater reproach in the nineteenth century, than Christianity was in the first. I am free to acknowledge that I believe in the progressive tendency of all created things, and to me it is the most holy and sublime truth that ever entered into the conception of man, that we are daily in the reception of inspiration more pure, more elevating and sublime, than that with which any previous age has ever been blessed. Notwithstanding the present age, in a moral and intellectual point of view, far surpasses that of the introduction of the Christian era; yet, we have a constant influx of truths fully equal to the highest intellect and the desires of the holiest aspirations. The purest heart and the most noble intellect may place the standard of his aspirations as high as his nature can reach, and he will find that he is surrounded by angelic hosts who will fully meet all the demands of his soul, and lead him on to still higher fields of contemplation.

Have we, then, no ground for the assertion that the purest emotions and the most noble ideas were not given in the infancy of the race, when their import could not be comprehended, or conceived of? Would not even the mechanical sciences, which are tangible to all the senses and which now enliven the commerce of the world, have been looked upon as engines from the fabled pit, gotten up by the adversary of all good for the physical, moral and eternal destruction of mankind? But our superior wisdom has led to their invention and converted them to the use of man. The superiority of mind over matter is now every where visible—the elemental strifes of Nature bow in submission to our mandates—our country is now covered all over with iron net-work of nerves for the communication of man with his brother, and the ocean is converted into a public highway for every nation. The end is not yet. It is the dawn of a brighter and a more beautiful day; and its meridian glory shall shed over the canopy of man a halo of love, and light all into the path of universal harmony.

"For I do see a change,
All rainbowed in the far-off future time,
When men shall stamp their demon creeds to dust,
And know the Evangel in its very heart,
Regardless of the form."

The holy and divine institution of marriage shall be purified by love, and only exist upon the principle of HARMONY. Then offspring will be begotten in love, born in harmony and developed in universal concord. And then fast unfolding Nature will forever establish an era of peace, and open the gates to celestial wisdom. In conclusion I will give the prophecy of my friend and dearly beloved brother, A. J. Davis:—

"The era of mythology and superstition is fast decaying. Ignorance, bigotry, skepticism, fanaticism, intolerance, Spiritualism, and all slavery—the great evils which now beset mankind—are rapidly dispersing; they shall recede entirely from the earth, never again to enslave and degrade humanity. This world of thought and affection, and of social relations shall be progressively purified, until there shall be no more evil, and a new earth wherein dwell the pure and righteous. And the evils which now exist, shall be known only to those who will trace the history of our race; which they will do with mingling feelings of pity and regret. By Spiritual intercourse we learn that all men shall ultimately be joined into one Brotherhood; their interests shall be pure and harmonious; their shall be as one body, animated by universal Love and governed by pure Wisdom. Man's future is glowing with a beautiful radiance. The mental sky is fast becoming clear and serene; and the scene is one of grandeur and sublimity. Truth will consume all error and artificial theology, whose power is weakened, and whose corruptions are revealed, by the divine light of Nature's manifestations. . . . All evil and error will be finally supplanted by the triumph of the principles that are good, divine, and unchangeable; and unrighteousness shall be no more. Streams of good and healthy inspirations will spring up, and flow down, to cleanse and refresh the spirit world, on whose advancing tide the whole race will ascend to intellectual and social harmony, and to a high state of Spiritual elevation and intercourse."